LEt this Way of *Peace* and *Reconciler* among Brethren, intituled, *The Smoke in the Temple* (more then ordinarily usefull in these times be printed.

Imprimatur,

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The Smoke in the Temple.

WHEREIN IS A

DESIGNE FOR PEACE & RECONCILIATION

of Beleevers of the ſeverall OPINIONS of theſe Times about ORDINANCES, to a Forbearance of each other in Love, and Meekneſſe, and Humility.

With the opening of each Opinion, and upon what SCRIPTURES each is grounded.

With the ſeverall EXCEPTIONS which may be made againſt each Opinion from the SCRIPTURES.

With one Argument for *Liberty of Conſcience*, from the NATIONALL COVENANT.

With another Argument to prove the Goſpell, or New Teſtament of *Jeſus Chriſt* the very Word of God; Tendred to all the Beleevers, to ſhew them how little we have attained, and there is a more glorious Fulneſſe to be revealed.

With a Diſcovery of the Antichriſtian way of *Peace*, &c. *for Opinions.*

With a full Anſwer to Maſter LEY, One of the Aſſembly of Divines, againſt my late *New Quare.*

With ſome ſpiritual Principles drawn forth of the Controverſie.

Rev. 15. 8. *And the Temple was filled with ſmoke from the glory of God, and from his power: and and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels were fulfilled.*

By *John Saltmarſh*, Preacher of the Goſpell at *Braſted* in KENT.

THE THIRD EDITION.

Printed for *Giles Calvert*, at the Signe of the Black Spread-Eagle, at the Weſt-End of S. PAULS. 1646.

The Smoke in the Temple.

WHEREIN IS A

DESIGNE FOR

PEACE & RECONCILIATION

of Believers of the severall OPINIONS of these Times above OPINIONS and Tendrance of each other in [illegible] and [illegible].

With the opening of each Opinion, and upon what SCRIPTURES each is grounded.

With the severall EXCEPTIONS which may be made against each Opinion from the SCRIPTURES.

With the Arguments for [illegible], from the NATIONALL GOVERNANT.

With the other Arguments to prove the Gospell or New Testament of [illegible] and Gods Ten Indeed [illegible] Beleeuers to know their [illegible] wee stranded, and there is a more glorious Fulnesse to be revealed.

With a Discovery of the Antichristian way of [illegible].

With a full Answer to Master LEY, One of the Assembly of Divines, against my late New Quaker.

With some [illegible] of Contrarieties.

[illegible]

By Isaac Stewarty, Preacher of the Gospell at Bruffard in KENT.

THE THIRD EDITION.

Printed for Giles Calvert, at the Signe of the Black Spread Eagle, at the West-End of S. PAULS. 1646.

To the Right Honourable the Lord Vicount SAY and SEALE, and Lieutenant Generall CROMWEL.

Noble Patriots,

IF I mistake not, you may here single out somthing of the Lords from what is mine, and discerne some beames of God amongst many things of man. I know the candle of the Lord cannot shine any where with more snuff then in me; however since the Lord hath lighted it, I dare not but let it shine (or rather glimmer) before men. I have writ your Names to my Book that I may be one of your Remembrancers amongst the rest to the advancement of Truth; not but they who know ye, know ye to be acted by a Spirit of Truth in your selves. The Lord remember ye according to all the good ye have done (in your severall Ministrations) to this people; and do that for ye which gives you most, and yet takes most from ye, even filling ye with himself; till he hath emptied ye of all but his own glory, and gathered ye up into the fulnesse and righteousnesse of himselfe in Christ, where we are only nothing in our selves, and every thing in him; and surely the most, and best, and greatest thing he can do for the sons of men, is, thus to make them nothing in their own account, that he that glorieth may glory in the Lord. I may seeme strange to wish ye thus; but I know it is not strange to ye, who know the Mystery of the Spirit, and of Christ.

My Lord, and Sir, Go on still, yet still laying your designes in a glory above that of States and Kingdomes, and involving all your Counsels there, where there is most of Heaven, and least of the world.

So praies,

Your Servant in the Lord,

JOHN SALTMARSH.

To the Beleevers of ſeverall Opinions for outward Ordinances or diſpenſations, ſcandalouſly called Independents, Presbyterians, Anabaptiſts, Seekers.

Brethren,

I Have fairly ſet down how far each of you have attained in the Myſtery of *Truth*; and ſurely we are all ſhort of the *glory* which ſhall be revealed in the *Temple* or *Church* of *God*; and there are ſuch *clouds* rolling about each *opinion*, that may darken it, or *ſomething* of it, So as things are not ſo *cleare* as they are commonly taken by each of us; *If any man thinke he knoweth any thing, he knoweth nothing yet as he ought to know*: So as the common *ignorance* and *infirmity* amongſt us, may be a *riſe* for a *common Unity* amongſt us: and ſeeing we all *come out of* Babylon (though in ſeveral waies) to the *glorious Temple* or *Tabernacle* which *God* hath ſent down *to be with men*, and *walk* thus diverſly thither; yet our ſeverall and diſtinct *goings* are but like to many *Travellers* to the *City* of *London*; ſome travell from the *North*, ſome from the *South*, and from the *Weſt*, ſome from the *Eaſt*, yet all thither; though too, there may be ſome miſtaking of the way in *each*, becauſe of the little *light* that is abroad. The *gathering* of the *Saints* into the *Heaven*, or *Kingdom* below, in this day of *Revelation*, is like the *gathering* at the laſt day, which ſhall be all into one glorious Body, though the *gathering* ſhall be from the *four winds* or *ends* of the *Earth*, by the ſeverall *Trumpets* or *Angels*.

1 Cor. 8. 2.

One thing I have more. Let us ſeek for the *Spirit* of *wiſdom* and *revelation*, to open to us the Myſtery of the Scriptures called *The Revelation*; for in that *Book* is the *Prophecie* of the *Churches* laid up, and the *ſeaſons* and *times* for *Truth* revealed. Let us ſearch and ſeek out by the *Spirit* of *Ieſus*, even that *Ieſus* which was in the *Viſion*, and gave it out to *Iohn*; for there is none found worthy to open the *Book* with *Seals* but the *Lambe*. Surely in the Myſtery of *Angels*, *Viales*, *Sea of glaſſe* with *fire*, *Temple* with *Smoke*, the *Angell* with the *everlaſting Goſpell*, the *Angell enlightning the Earth*, the *Whore* in *ſcarlet* and *pretious pearles*, the *Cup* of *abominations*, the *Beaſt* like a *Lamb*, the *Image* of the *Beaſt*, the *Horns* and *Kings* of the *Earth*, the *marke* in the *forehead* and in the *right hand*, the *buying* and *ſelling*, the *Tabernacle* of *God* with *men*, the *firſt* and *ſecond Reſurrection*, the *Throne* of *God*, the *pure Chriſtall River* of *water*, the *Holy Ieruſalem deſcending from God*, &c. In theſe is much of the glory wrapped up, and from theſe ſhall the Truth we contend for, appeare to our further *enlightning*.

Yet

Yet one thing more. We that are thus contenders for Ordinances, for the *Temple* and the *Veſſels* in it, let us take heed we forget not him who is greater then the *Temple*; for one greater then the *Temple* is here. It would be ſpiritually conſidered, that while we ſtrive for the *Veſſels* and *Cups*, we ſpill not the *Wine*.

And it ought to be ſo carried by all of us, that, becauſe we are ſo much in *opinion*, we may not be thought to place *Religion* there, as I feare too many do, making a Chriſt of the very Ordinance of Chriſt, and preſſing ſome outward Ordinances of the *Goſpell* ſo legally; as ſome hearing ſuch a power of *Salvation* put into them, and finding an outward *diſpenſation* more eaſily *got* then the ſpirituall, make *haſte* thither only, and then ſit down as ſaved under a meere outward Ordinance. The Lord grant that we may neither undervalue an Ordinance nor the leaſt Inſtitution of *Jeſus Chriſt*, nor raiſe it up into a *Jeſus Chriſt*, and ſet up the *Law* above or beſide the *Law-giver*. We muſt now learne to know *Jeſus Chriſt* leſſe after the *fleſh*, and not to embody *ſalvation* in a meer outward diſpenſation, and ſo incarnate *Jeſus Chriſt* over again from the glory and ſpirituality he is in.

Brethren, farewell; For my part, I am fully aſſured from Scriptures of the Church of Chriſt here, or *Goſpell-fellowſhip* of the *Saints*; and unto this *fellowſhip* with the *Father* and the *Son*, I endeavour; and I have one way to reveale Truth to me which I cannot conceale, nor yet cannot practice as I would, and that is this;

If any man will do his will, he ſhall know of the Doctrine, Joh. 7. 17.

To ſee Truth by living in the power of Truth, and by firſt obtaning Jeſus Chriſt to live in us in the power of his ſuffering, death, and Reſurrection, for ſurely Jeſus Chriſt muſt do all (though more gloriouſly and ſpiritually) over again in his, which he did in himſelfe.

If Jeſus Chriſt the Light be in us, the light by which every outward diſpenſation is ſeen, will ſhow in; for where the Sun is, there will be every beame with it.

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A WAY OF PEACE:

OR,

A Desigme of Reconciliation.

How the Beleevers of severall Opinions, scandalously called *Presbyterians*, *Independents*, *Anabaptists*, *Seekers*, may be reconciled to forbeare one another.

(1)

Gods love the first and last glorious Union to be considered, to draw us to Unity.

ONe way, is, to consider love as it is in God, and *flowing* from him upon the creature: *God is love, and he that dwelleth in love, dwelleth in God, and God in him.* 1 John 4.8. 1 John 4.16. Now the more love there is in any, the more of *God* there is in any. *Satan*, the first fountaine of *sin*, made the first Schisme in the *glorious Communion:* All was one, and in one glory, till the first division, and till *Satan fell like lightening*; and he envying the whole Creation, which was in love with it Luke 10.18. Matth. 24.12. self, and him that made it, drew it into *sin*, and antipathies, and mutuall persecutions; and when it began to leave *loving* him that was *pure* and *infinite love*, it began to *hate* it *self*, and *divide* from it *self*: So as the lesse *love*, the more of *Satan*, and *sin*. The consideration of *Gods love* to *himself*, which 1 John 4. 8. is *infinite*, of his *love* to *his*, which is no lesse *infinite*, because to *sinners*; and 1 John 3. 6. John 13. 1. of his *Sons love*, spiritually uniting himself here, and gloriously hereafter, into one Body and Communion, cannot but make us love one another.

(2)

Names of Sects and Division to be laid down.

Let all *names* and *notes* of *distinction* taken up by way of *scandall* and *reproach*, be laid down and forborn; *names* and *notions* are like Standards and

severall Colours in *wars*, whereby men are *gathered* into severall *Orders*,
1 Cor. 12, 3 *Armies*, and *bodies* of *division*, *one* against *another*; *one* saith *I am of Paul, and I of Apollo, and I of Cephas*; *Is Christ divided?*

(3)

Passions and railings forborn.

Let a *spirit* of *meekneſſe* run in the arterie of *Preaching* and *Printing*: Let not *paſſions*, *evill ſpeaking*, *railings*, which inflame and doe not edefie, be heard
Prov. 6. 18. amongſt us: the angry ſtir up ſtrife; *wherefore let all bitterneſſe, wrath, malice, with evill ſpeaking, be put away from you.*

(4)

Reviling each other for infirmities forborn.

Let there be no riſling into each others infirmities, to the *advantaging* or
Phil. 1, 15, 16, 17, 18. *diſadvantaging* the *cauſe*: What is any thing of the *man* to the *thing* it ſelf? What is ones *darkneſſe* to the *light* he profeſſes? Any ones errours to a ſingle truth? There is rubbiſh enough every where if ſwept from every corner.

(5)

The ſins of any not to be laid on the Cauſe.

Let not the miſcarriages, the failings, the ſins, the hypocriſie, &c. of any
Luk 17. 58, 60 Gal. 2. 12, 13, 14. that profeſſe a Truth, with others, be charged upon the Truth he or they profeſſe, making ſuch ſins to be the ſins of opinion, not of the Perſon, as one
See M. Bayly his Diſſuaſive. of late, who hath charged the *unfortunate end* of one, as a *fruit* of *ſeperation*,
Acts 1, 25. whereas he might ſo argue againſt the very Doctrine of *Chriſt*, becauſe of one *Judas*, who did the like to himſelf.

(6)

Liberty for Printing and ſpeaking.

Let there be liberty of the Preſſe for Printing, to thoſe that are not al-
1 Theſ. 5 19. lowed Pulpits for Preaching: let that *light* come in at the *window* which cannot come in at the *doore*, that all may ſpeak and write *one way* that cannot *another*: let the Waters of the Sanctuary have iſſue, and ſpring up *Vallies* as well as *Mountains*.

(7)

Let all ſubſcribe their names to what they Print.

Let all that Preach or Print, affixe their names, that we may know from whom: the contrary is a kind of unwarrantable modeſty at the beſt: if it be truth they write, why doe they not *own* it? if untruth, why doe they *write*?
Prov. 28 1. Some ſuch muſt either ſuppreſſe themſelves for *ſhame* or *fear*; and they that dare not *own* what they doe, they ſuſpect the *Magiſtrate*, or *themſelves*.

(8)

Let all be ſeverally accountable.

Let all that *Teach* or *Print* be accountable, yet in a ſeverall way; if it be matter of *immediate diſturbance* and *trouble* to the *State*, let them account

for

for it to the *Magistrate*, under *whom we are to live a peaceable and quiet life*; if matter of Doctrine, &c. let them be accountable to the *Beleevers* and *Brethren* who are offended by conference, where there may be mutuall *conviction* and *satisfaction*. 1 Tim. 2. 2. Gal. 2. 12.

(9)

Free Debates and open Conferences.

Let there be *free debates*, and *open conferences*, and *communication* for all, and of all *sorts* that will, concerning difference in *spirituals*: where *doores* are not shut, there will be no *breaking* them *open*: so where *debates* are free, there is a way of *vent* and *evacuation*, the stopping of which hath caused more *troubles* in the *States* then any thing: for where there is much *new wine* in *old bottles*, the working will be such as the *Parable* speaks on; still allowing the *State* to secure all *tumults* or *disturbances*.

(10)

Let us call Beleevers, though of severall opinions, if the Name Brethren cannot be justly allowed.

Let all who pretend to come out of the *Antichristian State*, be acknowledged as those severall *Iewes* and *Christians*, who came out of *Iudaism* and *Gentilism* in the *Apostles times*; some were *more* and some *lesse* zealous of the *Law*, yet all *Beleevers*; some made conscience of the *Idoll*, and *sacrifice*, some not. Acts 21. 20. 1 Cor. 8. 7, 8, 10.

(11)

No Beleevers to esteeme too highly of themselves for what they attain to.

Because we are but yet commings out of *Babylon*, and the fall of *Babylon* not yet, the *Smoke yet in the Temple*, the *Angels but powring out the Vials*, the *Angell* that enlightens the earth with *glory* not yet *flying* through the heavens; let not any *account of themselves to have attained any thing* yet as they ought, or to know there is not any *Church* or *Beleevers*; but if one see more of one truth, another may see more of another; if one see one *thing* for a *truth*, another sees *another thing* for a *truth*, and yet all see short of the *fulnesse of truth*; there is so much want, darkenesse, and so little light or glory in each, as is rather matter of *humiliation* and *praise*, then *glorying* and *exception* one against another: *If any man thinke he knoweth any thing, he knoweth nothing yet as he ought* to know, 1 Cor. 8. 2. Rev. 5. 6. Rev. 18. 1.

(12)

No assuming infallibility over each other.

Let us not, being under no further degree of the revelation of *Truth*, and *comming out of Babylon*, assume any power of *infallibility* to each other; so as to force up all to our *light* or degree of *knowing* or *practising*; for there lies as much on one side for *compulsion*, as on *another*, respectively to *one another*; for anothers *evidence* is as darke to *me* as *mine* to *his*, and *mine* to *his* as *his* to *mine*, till the *Lord* enlighten us both for *discerning* alike; So as when there

there is no *power* in us to make that appeare to *another* which appeares to
Matth. 7. 1, 2. *us*, there can be no *reasonable equity* for any *inforcing* or *compelling* in *spirituals*. The first great rent betwixt the *Eastern* and *Western* Kingdomes, began when the *Bishop* of *Rome* would needs excommunicate the *East*, for not *beleeving* as they *beleeved*.

(13)

No Civill Power drawn into advantages.

Let not those Beleevers who have the advantage of the Magistrate, strive to make any unwarrantable use of it one against another, because Scripture principles are not so cleare for it, and because they know not the *revolution* of *Providence*, and *we are to do as we would be done to*: That *very day* which should have *been a bloudy day* to the *Iewes*, was *turned into the contrary*; Esther *and the* Jewes *had power over them*.

(14)

Tendernesse in offending each other, in things of an outward nature.

Let there be much tendernesse in not offending each other, but pleasing
1 Cor. 9. 10. Rom. 15. 2. one *another* to *edification*: *Paul* would not offend the Idolatrous weake: The *weakest* and most *superstitious* makes most *conscience* of *outward things*; and the *strong* should know, that *Idoll* or *Idoll-Temple* is nothing: Many a one
1 Cor. 8. 9. Rom. 14. 17. are more offended at *Truth* by the carriage of another, who sometimes *reformes* with as much *superstition*, as the other offends. It is as much below the glory of the Gospell to thinke one place unholy, as holy: No place can defile now *Salomons* Temple is not standing; yet let all *Truth* be brought forth peaceably: *Truth* and *Peace* can *offend* nothing but that which may be justly *offended*, which is the *corruption*, not the *person*.

(15)

Severall Opinions from the Gospels first discovery, yet all Beleevers.

Consider the differences and severall Opinions from the first discovery
John 20. 9. of the *Gospell*: Some beleeved not *Christs sufferings* and *Resurrection*; as the *Disciples* whom yet *Christ* took to *him*, and walked with, and counted as
Luke 24. 16. John 3. 25. Acts 22. 20. Mat. 21. 2, 3, 31. *his*: Some beleeved not the *Holy-Ghost*, nor *Christs Baptisme*, and were zealous of the *Law*, and yet the *Disciples* counted them as *Beleevers*. Johns *Disciples* would have followed *John* only; but *John* sent two of them to *Christ* at one time and told them againe *he* must *increase*, but *himselfe* must
Mark 9. 38. Luke 9. 49. *decrease*. *Christ* in his time would not *forbid* any that went about in his Name; *There is none that doth any thing in my Name, can lightly speak evill of me*. When the *Spirit* was given, the *Disciples* bore one another out of the
Acts 19. 2, 3. *Church*, as the *Beleevers* of *Johns Baptisme*, and the *zealots* of the *Law*, and one another in the *Church*; they that did *eat*, them that did not *eat*; and they that *regarded a day*, them that *regarded not a day*; *walking together as far as they attained by the same rule*.

(16) *No*

(16)

No despising for too much learning, or too little.

Let not one *despise* another for *gifts, parts, learning*: let the *Spirit* be heard speak in the *meanest*: let not the *Scribe* or *Disputer* of the *Law despise* the *Fishermen*, nor they *despise them* because *Scribes* and *Disputers*: The *Spirit* is in *Paul* as well as *Peter*; in *both* as well as *one*. 1 Thess 5. 20.

(17)

We may be in our Christ, though divers.

Consider that we may be one in one *Christ*, though we thinke diversly; and we may be *Friends*, though not *Brethren*: and let us attaine to *Union*, though not to Unity.

(18)

The spirituall Persecution to be forborne.

Consider there is a twofold Persecution: There is a *spirituall* or that of Beleevers, and a mixt Persecution, or civilly *Ecclesiasticall*: The *spirituall* Persecution is that of the *Spirit* meerly, and this *kind* of Persecution little thought on and *studied*; this is when we cannot *beare* one another in severall *Opinions* or *soul-belief*, in the same *spirituall Society*, or *fellowship*, but they must either be *of us*, or *out of us*; and surely this *kinde* of Persecution is as *unreasonable* as any other; for what is this but *soul-compulsion*, when another must only *believe* as we *believe*, and not wait till the *Lord revealeth unto him*? Phi. 3. 15, 16. This kind of *spirituall compulsion* will in time breake and dissolve the *visible Communion of Saints*, and *Body* of *Christ* exceedingly, if taken up or continued; and it will be amongst *Christians*, as amongst the *Antichristians* where they *divide* and *subdivide*, and some cast themselves into a *Monkery* from all the rest: *Jerusalem* and *Antioch* were not of this way, to cast out one another upon such grounds, but to *meet, reason*, and *counsell*, and *beare*: And surely the *Churches* can ill complaine of a mixt *persecution* from *without*, if they persecute one another from *within*; the *Magistrate* may as justly *whip* them both, as they *whip* one another: Such *grudgings, complainings, disloyings, spirituall insortings*, gives hint to the *Civill power* to compell, while it beholds them but a little more *spiritually compelling* one another: Let all *Churches rights, priviledges, boundaries* be preserved; all *Heresie* and *Schisme* by the rule rebuked, but in all *spirituall meeknesse* and *wisdome*, and not call *Heretick* and *Schismatick* too suddenly, since we see but in part. Acts 15. 3, 4. 1 Cor. 13. 12. Col. 3. 13. 1 Cor. 8. 2.

THE UNWARRANTABLE WAY OF PEACE: Or, *The Antichristian Design of Reconciliation.*

(1)

To beleeve as the Church or Councels.

THat all should beleeve as the Church beleeves; and this Church is the great Councels of Bishops, Cardinals, &c. as if the souls of all were to

be ſaved only in the bundle of theirs, as if they could beleeve both enough for themſelves and all others.

(2)

To ſet up one as the Pope, for Infallibilitie.

Becauſe there may be difference amongſt many, and all may not agree, therefore there ſhall be *one* (ſay they) with the *Urim* and *Thummim*, one infallibly decreeing, and interpreting, and unerring, to whom the *Spirit* of *Truth* is ſucceſſively derived; and his determinations, interpretations, ſhall be finall, concluſive; and this that *Vicar of Chriſt*, the *Pope* this *one way* in the *Antichriſtian State*, and all *Reformed Kingdomes* were once under this *Peace*.

(3)

To allow that all may be ſaved in their ſeverall wayes.

Becauſe there be ſeverall *Beleevers*, and ſeverall *interpretations* and *opinions* one ſaying, *This is the* way, and another *That*, therefore ſay ſome, *All* in *all* wayes may be ſaved, every *one* beleeving every *thing*. Now this is one way to make peace, but not the way; there is but *one Lord, one Faith, one Baptiſme*.

(4)

To forbid Interpreſings and Diſputes.

Becauſe ſeveral opinions ariſe by *interpretings* and *diſputings* about Scripture, therefore all openings of the Word, all *diſputings* muſt be forborne: Becauſe the *Sun-ſhine* offends ſome *weak ſights* in the *houſe*, ſhut up *doores* and *windowes*, and make all *dark*. Thus the *Papiſts* and *Prelats* in forbidding Scriptures and Marginall Notes; and thus fearing there may be ſomthing *falſe*, they will heare nothing that's *true*.

(5)

By a compulſive power.

Some take the *Civill power* in to make peace, reckoning a *compulſive Uniformitie* for *Unity*, *Peace*, and *Truth*. This is one way to deale with the *body* indeed, but not with the *ſoul*; to mind the *outward man*, but not the *inward*. This way of *Civilly Eccleſiaſticall* peace is the *Antichriſtian* deſigne, who Rev. 17. 17. having got the *Kings* of the Nations to give their ſtrength, and power, and Kingdome unto them, ſupplies that from the *world* which they want from the *Word*, making the *ſpirituall power* of *Jeſus Chriſt* to receive its honour, life, efficacie, power, from the power of *men*. This way of *peace* is ſuch as hath by experience troubled *Nations*, and troubled it *ſelf* at length too; and broken it *ſelf* againſt that way which it aimed to breake: For whoſoever Luk. 20. 18. *falls upon this ſtone ſhall be broken, and on whomſoever it ſhall fall, it ſhall breake them to powder*.

THE

THE OPINIONS OF THESE TIMES:

With the *Exceptions* each Opinion may be charged withall; being the great Argument for Love, Meeknesse, and Forbearance one to another, or of Peace and Reconciliation till the Lord reveale more.

Presbyterie, *So called*; What it is, and what they hold.

THe Presbyterie *is set up by an* * alleadged Patern *of the* Eldership *and* Presbyterie *of the Apostles and Elders in the first Churches of the* Gospell, *strengthened by such Scriptures as are in the* margin, *and by allusion to the* Jewish *Government, and to* appeals *in Nature. Their Churches are* Parochial, *or* Parishes, *as they are divided at first by the* Romish Prelates *and the* Statute-Laws *of the* State. *Which* Parishes *and* Congregations *are made up of such* Beleevers *as were made* Christians *first by* Baptisme *in* Infancie, *and not by the* Word: *And all the* Parishes *or* Congregations *are under them, as they are a* Classicall, Provinciall, *and* Nationall Presbyterie; *And over those* Parishes *they doe exercise all* Church-power *and* Government ||; *which may be called,* The power of the Keyes.

* Mat. 18. 15, Act. 15. 19, 23, 31. and 16 4. 1 Tim. 4. 14 Titus 1. 5. 1 Tim. 1. 2. Titus 1 6. Act. 13. 1. 1 Cor. 12. 17. 1 Act. 16 6, 1 Tim. 2. 2. 1 Tim. 4. 14. Eph. 4. 11, 12. Heb. 13. 17. Act. 20. 28, 29. Rev. 2. 24, 20.

Exceptions.

1. THe *Apostolicall* and *Primitive Eldership* were not so * *authoritative* over their *Congregations* as *these* pretend, nor so *compulsive* or *forcing* their respective Congregations.

2. The Apostolicall *Eldership* and *Presbyterie* were more || *infallible*; they were more in the *light*, and the *immediate* way of the *revelation* of *Truth*.

3. They tooke not in the *power* of the * *Magistrate* to help them, nor did they *claspe* it as one with their *own*.

4. They consisted of || *Brethren* as well as of the *Presbyterie*, and *both* together had a joynt *interest* and *concurrencie* in all power.

5. The *Presbyteries* were not as now, *Classicall, Provinciall, Nationall*: these are no *Scripture-forms*, but devises of men.

6. The * *Presbyterie* is of no more in the Greek, then of a || *metapherical* or *figurative* signification, signifying *Seniority* or *Eldership*: and the setting it up in a *notion* of *power* and *office*, is more then the Scriptures will clearly beare: such Notions in the Word, are but Notions of *form* and *order*, not of *Office*.

7. The *Presbyteries* now are not rightly constituted, because they consisted of a *Ministery* from * *Antichrist*, and the *Bishops* of *Rome*, ordaining one another by the same *power* they received from *them*.

8. Their || *Congregations* are not *such* as before, so *constituted*; because *Parishes* are of a *Popish* and *politick* constitution.

* Act. 15. 22, 23, 29. 2 Cor. 1. 24. 1 Pet. 5. 3. 1 Tim. 5. 1. Mat. 20 25. 1 Act. 15. 29. John 16 13. Gal. 1, 12. Act. 2. 43. * Mark 10. 42 Luke 22. 25. John 18. 36. || Act. 1. 15, & 15. 20, & 14. 23. 1 Tim. 6. 3. Mat. 15. 9. Ipse Scripsit, * Act. 20. 17. & 15 4. 1 Mat. 16. 18. & 18 3. John 6. 12. * Rev. 13. 16. Mat. 7. 14, 15, 16, 17. John 10. 1, 5. Act. 19. 15. || 1 Cor. 14. 23. Act. 6. 3. 1 Cor. 1. 12.

By Bap-

9. Baptisme is not to be received by *Generation* now, as *Circumcision* was, but by * *Regeneration* or *visible* Profession, as at first: Nor are the *carnall seed* now any more *children* of *Abraham*, but the || *Faithfull*: And no *Ordinance* is now to be administred upon *legall consequence*, but upon *Gospell-precept*.

* Iohn 3.5. Acts 2. 31. 1 Gal. 3.7. Ephes. 1.15. Acts 3 22.

Independancy, *So called*; What it is, and what they hold.

THe *people of God are only a* [a] Church, *when called by the* Word *and* Spirit *into* Consent *or* Covenant, *and* Saints *by profession*; *and all* [b] Church-power *is laid in here, and given out from hence into* [c] Pastorship *and* Elders, *&c. and a just* [d] distribution *of* Interest *betwixt* Elders *and* People. *All* spirituall Government *is here, and not in any* power forreigne *or* extrinsecal *to the* Congregation *or* authoritative: *Their children are made* Christians *first by* Infant-baptisme, *and after by the* Word: *and they are* baptized *by a* [e] fœderal *or* Covenant-holinesse, *or* Birth-priveledges, *as under the* Law, *They may enjoy all* [f] Ordinances *in this estate, and some may* [g] Prophesie.

a 1 Pet. 2.5. 1 Cor. 1.2.9. Col. 1. 2. 2 Cor. 6.16,17. Act. 2. 41,42. Revel. 3.1.17. Acts 9. 26. b Matt. 18.15, 16,17, 18,20. Mat. 16.18,19 c 1 Cor 11.28 Ephes. 4. 11. d Acts 6. 3,5. and 15.22. 1 Tim. 3.15. e 1 Cor. 7.14. Acts 2. 39. Rom. 11. 16. f Acts 2.42. 1 Tim. 3.15. g 1 Cor. 14. 22,6,11,4. d Matt. 18,18 & 18,18,19. Acts 14.21,22 23. f Acts 15 6.& 14.23. 1 Tim. 4 14. Acts 6.2 6. c Acts 14.23. 1 Tim. 4 14. d Reve 13.16. Iohn 10. 1,5. Mat. 7 14 &c.

Exceptions.

1. THat there is not such a power radically or fundamentally placed in the Church to make *Pastors* and *Elders*, &c. because there is, first, no such *practice* in the *Word*, but rather of an *Apostolicall* or [a] *Ministeriall* power, which made or gathered *Churches* first, not Churches *them*.

2. The *Eldership* and *Presbitery* of Apostles and Elders did [b] *principally* act, and *authoritatively* act, and not the whole *Church* or *people*; they in a *lower* and *lesse* Interest, in a way of *choyce* or *vote* and *consent*.

3. That which is called *Ordination*, &c. was by the Apostles, and a power established in the [c] *Presbitery*, not in the Church, as meer Beleevers.

4. They that were Baptized by an [d] *Antichristian power*, are no right *Baptized Members* of Churches; and yet so are all of their Churches as were Baptized under *Prelacie*; the power of the dispenser being *Antichristian* and the *subject* or [e] *Infant* no *visible Beleever* for that *Ordinance*.

5. Their Church consists not all of *visible Saints* or *Beleevers*, according to their own [f] *Principle*: for their *children* being baptized, and in that *condition*, are no *actuall visible* Saints; all their Church are not *living* stones, nor *visibly* holy. And it may be more cleerly proved that meer *civill* and *morall* men are rather to be admitted of their Church-society then such as *children* are, who are but meerly naturally *visible*; neither spiritually, civilly, nor morally *visible*.

6. That of *fœderal holynesse* in * 1 *Cor.* 7.14. is only to satisfie a scruple; that if Vnbeleeving made *wife* or *husband* unholy, it made *children* unholy too; and so both, or none, must be put away.

* 1 Co. 7.14.

7. There

7. There is no *carnall seed* now to be sealed, Christ being come in the *flesh*; which [g] *flesh* before, had a Seale of *Circumcision*; but there is no such [h] *externall priviledge* now, by any such *right*.

8. All *Consequences* drawn from *Circumcision*, are of no more force then from the [i] *cloud* and the [k] *Sea*, and the *rocke*, and *Noah's Arke*, and other *typicall* and *figurative* places in the *Word*, nor can any *legall* or *probable Scriptures* make any *Law* or *Rule* for any such *Gospell-administration*, which is not *directly* and in [l] *Scripture-words* to be found.

9. *Childrens Baptisme* in the *Church* is a way never to have a *Church* of such [m] *Baptized Beleevers* as in the *Apostles* times.

10. *Baptisme* being a [n] *visible signe*, cannot *rationally* be administred upon *one* that cannot *see* nor *discern* what is done, to whom the *water* can be no [o] *signe*, but *they* are only *told* of it when they come to *age*: and how can it hold proportion with *Circumcision*, when as that was a [p] *mark* remaining in the *flesh* when they came to age to *signifie* to them? But *water* is like a *flash* of [q] *lightning* which must be taken by the Beleever in that quick and [r] vanishing *act*, or else it hath no [s] *sensible* efficacy to which it was *instituted*; nor doth the *Beleever* thus any other way enjoy it but by way of *History*, or a *thing* past and done, which he never saw. *Baptisme* is as a *flash* of *lightning*, (as it is well observed by one;) *Circumcision* was as a *fixed Star*; so much difference in these two *Rites*.

11. Institution of *Baptisme* is to [t] *duty* as well as *grace*, which *children* cannot perform, and so answer the *signe*.

12. Institution of *Baptisme* is *doctrinall* in the very *act* of it, as is acknowledged by all the present *Baptism*, *Matth.* 28. *Baptizing them in the Name of the Father, Son, and Holy Ghost* &c. Now this implies a *capable* and *teachable* subject.

13. Their Churches are not distinct from other *Societies Antichristian*, because there is no visible gifts by which their Churches are [u] visibly qualified from any other *Societies*, and according to the promises of gifts in *Ephes.* 4. 11. nor no such Church-gifts as in 1 *Cor.* 12. &c. where there was the [w] *gifts* of the *Spirit powerfully* and *visibly* spiritualizing that *body*, and making it to excell all other *bodies civill* or *Antichristian*.

And that *Prophesie* was a more [x] *extraordinary gift*, then is now any where in the Churches.

Anabatisme, *So called*; What it is, and what they hold.

THe Church *of* Christ *are a* Company *of* [a] baptized Beleevers; *and whatsoever* [b] Disciple *can teach the* Word, *or make out* Christ, *may* baptize *or administer other* Ordinances.

That the Church *or* Body, *though but of* two *or* three, *yet may enjoy the*

g Gal. 3. 16. Rom. 4. 16. Iohn 3. 6.
h Matth. 3. 9.
i 1 Cor. 10. 1, 2, 3, 4.
k 1 Cor. 10. 1, 2, 3, 4.
l Pet. 3. 21.
l Iohn 15. 14. Acts 3. 21.
m Mat. 3. 5, 6. Acts 2. 41, and 8. 12. & 10. 48. Ephes. 5. 26.
n Rom. 4. 11.
o 1 Cor. 14. 22.
p Acts 22. 16.
q Rom. 4. 11. Gen. 17. 11.
q Mat. 24. 27.
r Iames 1. 23.
s Rom. 6. 3, 4. Acts 22. 16.
t Acts 2. 38. Rom. 6. 3, 4. Gal. 3. 27. Col. 2. 12. Mat. 18. 8, 19. Heb. 6. 2. Mark 16. 15, 16.
u Ephes. 4. 11, 12.
w 1 Cor. 12. 8, 9, 10. Acts 2. 38. and 2. 34.
x 1 Cor. 12. 10, 19. & 14. 29.
a Heb. 12. 22. Acts 10. 48. & 2. 41. & 16. 32, 33.
b Matth. 10. 1. compared with Matth. 8. 18. Iohn 4. 1. Iohn 8. 31. Isai. 1. 16. Act. 9. 10. and 2. 15.

Word *and* Ordinances, *by* way *of an* [c] Administrator, *or one deputed to* administer, *though no* Pastor. [c] 1 Cor. 12. 5.

That none are to be baptized *but* [d] Beleevers. [d] Acts 2. 38. & 10. 48. Matth. 28. 18. Marke 16. 16. Acts 8. 37.

That those commonly called Church-Officers, *as* Pastors, &c. *are such as the* Church *or* Body *may be* [e] *without*. [e] Acts 1. 15. & 2. 42.

That none are to be called Brethren *but* baptized Beleevers.

All administrations *of* Ordinances *were given to the* Apostles *as* [f] Disciples; *not so under the notion of* Church-power *as is pretended*. [f] Matth. 10. 1. compared with 28. 18. Isai. 8. 16. Acts 9. 10. & Acts 2. 41, 42. and 16. 31.

That none ought to communicate in the Ordinances *of* Christ *till first* baptized.

Exceptions against the grounds of the new Baptism.

1. THat those places commonly taken for the Commission for Christs Baptism, as *Mat.* 28. 18. *Mar.* 16. and where they that now baptize ground their Commission and practice, hath no such thing in it; For the *Baptism* there is a *Baptism* in the Name of the *three Persons*, of *Father, Son, and Holy Ghost*; and not the *Baptism* of *Jesus Christ* alone, which the Apostles only *baptized* in by *water*, as in [a] *Act.* 2. 28. *Act.* 10. 48. *Act.* 19. 5. *Act.* 8. 16. *Rom.* 6. 3. where it is still said, Baptize in the *Name* of the *Lord Jesus*, or of *Jesus Christ*; and a Name of any more *Persons* is not the least mentioned: So as to *baptize* as they commonly *baptize* in the Name of *Father, Son*, and *Holy Ghost*; for *Jesus Christs baptism* is contrary to the full [b] practice of all that *baptized* by *water*, as they do, as in *Act.* 2. 38. *Act.* 10. 48. *Act.* 19. 5. *Act.* 8. 16. &c. and a confounding Scriptures together, *viz.* severall *institutions* and *practises*. [a] Acts 2. 38. & 10. 48. and 19. 5. and 8. 16. Rom. 6. 3. [b] Acts 2. 38. & 10. 48. & 19. 5. and 8. 16.

2. That *baptizing*, in *Matth.* 28. 18. cannot properly, nor in the *word*, and *letter*, be understood of *baptizing* by *water*, because there is no more mentioned in the letter, or Scripture, then meerly the word *baptizing*; and to expound it as they do, by a *baptizing* by *water*, is to put in a [c] *consequence* and *interpretation* of their own for *Scripture*; which way of *consequences* they *condemn* in all others, *Presbyterials*, &c. as *Will-worship* and *traditions* of men, and justly too: Now there being no *water*, nor any circumstance in the *Text* to make out any *sense* of *water*, as in other places, it is an usurpation vpon the *Spirit* and the *Word*, to put such a *sense* so infallibly and peremptorily upon the *Word*, which *Jesus Christ* himself uses in other [d] significations then that of *water*, as in *Matth.* 20. 22, 23. *Matth.* 3. 11. 1 *Cor.* 12. 13. 1 *Cor.* 10. 2. all these places are of *Baptism* and *baptizing*; yet not one of them of *baptizing* by *water*, but of *Metaphorical* and *figurative Baptism* by his *sufferings*, by the *Holy Ghost*, by the *Spirit*, by the *cloud* and *Sea*. [c] Acts 3. 21. John 1. 5. 14. Matth. 15. 9. Revel. 22. 19. [d] Matt. 20. 22, 23. and 3. 11. 1 Cor. 12. 13. and 10. 2.

3. That *Matth.* 28. 18. *Mar.* 16. &c. are rather and far more probably to be expounded of the *Spirits* Baptisme, or the [e] Baptism of the *Holy Ghost*, [e] Joel 2. 28. Act. 2. 41. with Matth. 3. 11. Acts 11. 15. John 1. 33.

Ghost, becauſe it ſeems to be propheſied on by *Joel* 2.28. *Iſai.* 44.3. where the *Holy Ghosts* Baptiſm is promiſed to come by *Chriſt*; and in *Matth.* 3. 11. *Act.* 1.5. *Joh.* 1.33. propheſied on to come by *John*, and *Chriſt* himſelf to his *Diſciples*, and was fulfilled in *Chriſts Inſtitution*, and *power* which he gave; in *Matth.* 28.18. by baptizing with the *Holy Ghoſt*, which the *Apoſtles* did accordingly practice, and by their *Miniſtery* was given, as in [f] *Act.* 8.17, and *Mark.* 16. 16, 17. compared with *Matth.* 28.18. doth ſhew that the Baptiſm in *Matth.* 28. 18. is a Baptiſm of gifts, as *Mark*, 16.15,16,17.

[f] Act. 8. 17, 18 and 10.44. and 11.15.

4. That the Baptiſm of *Jeſus Chriſt* by *water*, was only in the Name of *Jeſus Chriſt*, as appears in all the places where ſuch a [g] Baptiſm was practiſed, as in *Act.* 2.38. *Act.* 10.48. *Act.* 19.5. *Act.* 8.16. *Rom.* 6.3 all which is a Baptiſm only in the Name of *Jeſus Chriſt*, of the *Perſon* of the *Son*, not of the *Father*, *Son*, and *Holy Ghoſt*, as they now practiſe, and which was never practiſed as appeares in all the *Apoſtles* and *Diſciples* practiſe.

[g] Act. 2.38. & 10.48. & 19.5. and 8.16. Rom. 6.3.

5. That the forme by which they baptize, *viz. I baptize thee in the Name of the Father, Son, and Holy Ghoſt*, is a [h] *forme* of mans deviſing, a *tradition* of man, a meer *conſequente* drawn from *ſuppoſition* and *probability*, and not a *forme* left by [i] Chriſt, to ſay over them at the *dipping* them in the *water*: If Chriſt had ſaid, When you baptize them, ſay this over them, *I baptize in the Name of the Father, Son, and Holy Ghoſt*; and unleſſe Jeſus Chriſt had left this *forme* thus made up to their hands, they practiſe a thing made up by themſelves, and drawn or forced out of Jeſus Chriſts words in *Matth.* 28.18.

[h] Matth. 9.17. Revel. 22.18. John 15.14.
[i] Act. 3.22.

6. That to preach in the Name of Jeſus Chriſt, or to do things in the Name of Jeſus Chriſt, is not alwaies in that groſſe manner as it is taken, *viz.* naming Jeſus Chriſt, or the *Father*, *Son*, and *Holy Ghoſt* over them.

But in the [k] power, vertue, efficacy, Miniſtery of Jeſus Chriſt, or the Perſons of the *God-head* of *Father*, *Son*, and *Holy Ghoſt*, as in theſe Scriptures *Matth.* 28.20. *Mark.* 13.6. *Joh.* 14.3. *Act.* 19.15,16. *Joh.* 17.6,11. *Act.* 9.14. *Revel.* 11.18. So here they are at ſome more loſſe.

[k] Mat. 18.20. Mark 13.6. John 14.13. Act. 9.15,16. John 17.6,11. Act. 9.14. [l] John 5.7.

7. That though I deny not but *water* is a ſigne and one of the [l] *witneſſes that beare record*; and in the Word though not yet cleare, yet neither can Chriſts *Inſtitution* of *water*, and his own *Baptiſm*, in his own *Perſon*, be made appeare out of all the *New Teſtament*; nor can the Apoſtles practiſe by *water* yet be fetched from ſuch a particular *Inſtitution*, unleſſe from *John's*: And if ſo, I am ſure they are then at as great a Controverſie one with another concerning [m] *John's Baptiſm* and *Jeſus Chriſt's*, making them to be two ſeverall *Baptiſms*.

[m] John 1.25. Mark 1.4. Matth. 11.30. Act. 10.47. [n] Mark 16.16. Act. 2.41. and 16.15.

8. That every *common Diſciple* cannot ſo baptize as the *firſt Diſciples* did, becauſe not *gifted*, or [n] *qualified* as they were. And there is as much

necessity to make out the *Truth* in the same *power* and *way* of *evidence* to an *Antichristian estate*, as to a *Jewish* and *Heathenish*, and with a Word *written* as well as *preached*; speaking and writing lying both equally open to *question* and *exceptions*, without a power [o] *glorious* working in the *behalfe* and to the *reputation* of it. Nor is there any one *Disciple* in all the *New Testament preaching* and *baptizing* by way of *authority*, but he was able to make out the *truth* of his calling and dispensation, either by miracle or gifts. There are but three Exceptions, and they have no weight in them.

o Iohn 1. 25. Matth. 21. 25. Heb. 3. 4.

1. [p] *Ananias* was a *Disciple*.

p Acts 8. 6.

I answer: Yea, but he restored *sight* to *Saul*, and had *vision*.

2. [q] *Philip* did no miracle to the *Eunuch*.

q Acts 5. 17.

I answer: We can neither conclude he did, nor he did not, from the Word; for it is silent: but he did *miracles* in *Samaria*.

3. They that were scattered, went every where preaching.

I answer: Who they were, or how they preached, or what power they manifested, is not laid down in the Word neither for nor against: The *Word* is silent.

9. That there is not such an *Officer* as *Administrator* in the whole *Word*; but *Apostles*, *Evangelists*, *Prophets*, *Pastors*, *Teachers*, *Elders*, *Rulers*, *Deacons*, &c. and therefore *Administrator* is an unholsome Word.

1 Cor. 12. 29, 30. Ephes. 3. 11

10. None ought to give *Baptism* now, because there is none can give the gift of the *Holy Ghost* with it, to make up that glorious supplement of gifts which it alwaies had; and they are joyned both in the Word and practice, as in *Heb.* 6. 1. *Doctrine of Baptisms* and *Laying on of hands*: and in their practice they were joyned as in act, *Act.* 8. 14. 15, 16. And it will appeare in the *Word*, that the Apostles did not so reckon of them single, but together, as in *Act.* 8. 14, 15, 16. where it is said they were only *Baptized* in the Name of the *Lord Jesus*; but they *prayed for them* that they might receive the *Holy Ghost*. So as *Baptism* by water, and by the *Holy Ghost*, being joyned together both in *Institution*, *Doctrine*, and *Practice*, are not to be *separated*, nor given in such a time wherein that of the *Holy Ghost* is not given: For, *what God hath joyned together, let no man put asunder*.

Matth. 19. 6.

11. That it is as unreasonable to take any such *Ordinance* of *Jesus Christ* from any that is not distinctly, specially, spiritually, powerfully enabled as the first *dispensers*, as it is to take the word of any [a] common man charging us in the name of the Parliament, and cannot visibly make out a visible Excellency and Supremacy of power by *Ordinance* or *Commission*.

a Iohn 1. 25. Heb. 5. 4. Matt. 10. 1, 5, 8. Mark 16. 16.

12. That these Churches who enjoy Christs mind, as they think, most fully in the practice of *Ordinances*, yet have no *greater gifts* in their

[b] Churches

[b] Churches then there are in those called *Independent*, or *Separatist*; Prayer, Teaching, Prophesying being as fully and powerfully performed in the *one* as the *other*. And being so, Whether must not the Churches of Christ be distinguished by some more *visible glorious* power and gifts as at first, by which they may be discerned to excell all other *Societies*?

13. That the fulnesse of *time* is not yet come for *Ordinances*: For as there were severall [d] seasons for the givings out of *Truth* before, so *now*.

[b] Revel. 1. 8. 1 Cor. 6. 1. 1 Co. 1. 11. [c] Acts 1. 4. and 7. 7. Gal. 4. Mark 1. 15. Revel. 15. 8. & 16. and 18. 1. Acts 16. 7.

Seeking, *or*, Seekers, *So called*; What their Way is, and what they hold.

THat *there is no* Church *nor* Ordinances *yet. That if they did not end with the* Primitive *or* Apostles *times, yet they are to begin as in the* Primitive *times, with* [a] gifts *and* miracles; *and that there is as much reason for the like* gifts *to make out the* Truth *of any of the* Gospell *now to an* Antichristian *estate, as formerly to a* Jewish *or* Heathenish. *That such a* Believer *as can dispence* Ordinances, *must be* qualified *as the* Beleevers *in* Mark. 16. *and as the former* [b] Disciples *were. That there is a* time *and* [c] fulnesse *for the Spirit, and for the latter pure spirituall* dispensations, *as there was formerly for the first* dispensations: *And whether this shall be while the* Angels *are but powring out their* Vials *or not, or when* Babilon *is fallen. And whether there is not as much need for* [d] *new* Tongues *to reveale the* pure Origionall *to us, it being conveyed with* corruptions *and* additionals *in Translations; by which,* Truth *may be more purely* discovered, *and the* waters of Life *that now run* muddily, *may flow more cleare and Crystal-like from the Throne* [e] *of God.*

[a] Matth. 10. 1. Mark 16. 16. 1 Cor. 12. [b] Acts 8. 6. and 9. 17. [c] Revel. 15. 8. and 18. 1. [d] Acts 2. 4. Mark 16. 17. Acts 19. 6. 1 Cor. 14. 22. 35. [e] Revel. 22. 1.

The Exceptions.

1. THat Jesus Christ did promise to be ever with his [a] *Church*, and therefore cannot be reasonably presumed to leave them without [b] *Church* and *Ordinances*.

2. That if [c] *Scriptures* were not so *pure* and *cleere* to us, as the *Word* of *Life* were not sufficiently there; *God* were lesse [d] *gracious* to us now under *Grace*, and Christ come in the *flesh*, then before to the *Jews*, who gave them a Book of the *Law*, which remained with them to the coming of the *Messiah*.

3. That such *gifts* and *miracles* were rather for bringing the *Word* into the *world*, and for *glorifying* Christs first coming in the *flesh*, then for [e] after.

4. That if we must have *miracles* to make us *beleeve*, and not *beleeve* any truth till then; we must have for every *Truth*, as well as for one or two, a *miracle* to give it *evidence*: and so there must be a continuall and new *miracle* working for every new *beleeving*.

5. If there must be *miracles* for *beleeving*, *Truth* is not of that *excellent*

[a] Mat. 28. 20. and 16. 18. [b] Iohn 14. 16. [c] Rev. 22. 18. 19. [d] Heb. 7. 22. [e] Iohn 20. 29. 30. 31.

nature that it seems: for if it be not able to make it selfe evident, and cast a *native* and *spirituall* [f] *shine* or *brightnesse* upon that *soule* it comes into, it is but *weake*, *dark*, and *insufficient*.

Ephes. 5:13.

6. If Truth be not discernable in it self by its own *glorious* lightsome *nature*, by *beames* from it *self*; it is of a *worse* condition then *many things* below, as the *Sun*, and *Stars*, and *Candles* &c. which bring that *light* in their own nature and dispensation, by which they are discerned.

7. If every *Truth* be a *beame* of [g] Christ *the truth*, then every *beame* hath [h] *light* in it selfe, because it streams from the *fountaine* of *light*, and so is discernable.

g Iohn 8: 12: and 9:5: h Revel. 22:5:

8. That it is more glorious to take evidences from the *Spirit*, then from any thing without; which can at the farthest of it self but convince the outward man.

9. That all shall now in the last times be in a *secret*, *invisible*, *inward*, *spirituall* glory, no more in *grosse*, *carnall*, *visible* evidences and *materiall beams*, as *gifts* & *miracles*. And this is to know Christ *no more after the flesh*.

10. No *miracles* can in their own nature make one beleeve, without a *spirituall conviction* from the *Spirit* of Christ going along with it; so as we see when *miracles* were wrought, some *beleeved*, and some *beleeved* not: So as then there is no such reason for *miracles* as pretended, because that *conviction* which comes from the *Spirit* through the *work* of a *miracle*, may come by any other *instrumentall* or *originall* way. Or, it is a more glorious *operation*, by how much more single, or by way of *immediate revelation* it works.

11. To beleeve meerly by the [i] *Spirit*, is far more *glorious* then by any other *outward* means, though never so *outwardly* glorious: by how much the *Spirit* is more excellent then any thing else, by so much more *divine* and *spirituall* are the impressions of it.

i Iohn 20: 19, 30, 31:

12. That when *miracles* are wrought, yet a pretender may work a *miracle* for the contrary; like the *Sorcerers* of *Egypt* against *Moses*: and *Antichrist* is spoken on rather to come [k] with *signes* and *wonders* of the *two*, then *Christ*. So as here shall be a losse to any that think to beleeve meerly by *miracle*. So as the *Spirit* is that which must make us beleeve beyond all the *power* of *miracle*, which can give out its power but upon the *sense* at farthest, being meerly outward and visible.

k Matt. 2:24:

13. That there is no such power for Ordinances as is pretended; but Beleevers, as [l] Disciples, may administer; and so did the Apostles and Beleevers formerly, as they were Disciples.

l Matth. 10: 1, compard with Matth 28:18: Iohn 8:31: Isai. 8:16: Acts 9 10: m 2 Cor 2 6, 8, 9: Rom. 1:16: 2 Tim: 3:16, 17: Heb: 4: 12: 1 Pet. 1:19:

14. That the Scriptures of the Gospell, or New Testament, are of such a [m] *divine* and even *Spirituall glory* in the Letter, as no other *word*: There is a power to discover the reason and secrets of the heart, which the reason and heart of man witnesses unto: There is a power to convince, and accuse,

accuse, and terrifie, and comfort, clearly, and undeniably, and experementally known.

15. These Scriptures we have, as they are, do make a Discovery of such a way of *Religion* as *reason* never yet in any age attained to: The men of purest reason, as your old Philosophers, never attained further then the *knowledge* of something *infinite* which they did not *know*, and a *Religion* of *humane* or *morall righteousnesse* and *purity*, and some *sacrifices* of *atonement*, &c. And there is not any *Religion* in the world, *Jewish* or *Turkish*, but they are made up of *carnall principles*, and are founded upon *reason* and *nature*; but this *Gospell Religion* hath opened a *new way* of *righteousnesse* in one that is both *God* and *Man* in a most *rationall* though *infinite way* of *salvation*, and a *way* of *Worship crosse* to all *methods* and *waies* of reason, and the world, opening new waies by a new *Spirit*, purifying *naturall reason* into more *divine* and *glorious notions* then ever it yet attained, bringing in a way of *beleeving*, and placing a *Religion* upon a *spirituall perswasion* called *Faith*, which is more proportionable to an *infinite God*, and an *infinite way* and *depth* of *salvation*, then *reason* ever invented, *viz.* for the *soule* to beleeve upon one, even *Jesus Christ*, in whom *God* hath laid up all *love* and *fulnesse*; and so for *man* to become one with him who is *God* and *Man*: and there cannot be a more rationall way for man to become one with *God*, then by one who is both *God* and *Man*.

16. That though there be not such *glorious powrings* out of *Spirit*, and such *gifts* as *Believers* both may and shall have; yet all *Believers* ought to practice so far of the outward Ordinance as is clearly revealed they may. Phil. 3. 16.

17. That the *Scriptures* or *Gospell* of the *New Testament* being as many hundred years old as from the *Apostles*, even in that *Originall* we have them, no very materiall differences in Copies, as it seems; and though they have passed through the great *Apostacy*, yet they have not had the power to corrupt them materially in their *Originall*, to advantage their heresies and corruptions; which very constant preservation of *Truth* in the midst of the very Enemies of *Truth*, is both a *constant* and *standing miracle* of it selfe; and so we need not stay for a *Ministery with miracle*, being we have a *Word with miracle*, which in its matter, subject, power, speaking of *God*, of his *Son*, *God* and *Man*, of his *Spirit* the *Actor* in *man* from *both*, by waies of outward Ordinances, of the depths, windings, and workings of reason, &c. is of as much efficacy to perswade as any thing else we can have; and the way of the pure Spirit is a more glorious way of *operation* then any other of a *visible sensuall* nature: And *God* may be more glorified by *quickning* and *spiritualizing* a word, and using the *spiritually glorious* Ministery of that, then of *man*: and they are far too low who look for their originall teaching from *man*, and not from the *Word* and *Spirit*.

Conclusion.

CONCLUSION.

I Have drawne out this map *of each opinion, that your eye may travell over that in an houre, which otherwise you might be a yeare in going over. Thus each are discovered in a narrow yet full Discovery; and I thinke all that are*
1 Cor. 8. 2. divinely rationall, *will see no such cause to thinke that each hath* attained *so far, that either they should presume in their degree, or look down from the* pinacle *of an* infallibilitie *upon each other. I have set the* strength *and* weaknes *of each opinion before it self, that on the one side as it may* glory, *so on the other side it may* fear *and be* humble. *All I wish now, is, that we be all so far one, at least in* infirmity, *and this* Common weakneſſe, *as may be a ground of* Common embodying *and* aſſociating *against the* Common Enemy, *or* Grand Antichriſt; *as in States, when they are at* loweſt, *have leaſt* factions; *and when* weakeſt, *are moſt* peaceable *with one another.*

The Goſpell, or New Teſtament of JESUS CHRIST, proved undeniably to be the very Word of God, without Miracles, to aſſure us of the particular duties in it.

Becauſe there are ſome men now of more reaſon then found beliefe, I cannot but in a ſpirituall rationally way beare witneſſe to our ſalvation in the written Word.

1. IF there were not a *Word* or *Will* of *God* revealed in *Lawes* and *Ordinances* written, *God* were worſe provided then the *Lawgivers* of *Nations* and *Kingdomes*, and the *World* were left to their owne wils; which is eſteemed ridiculous in the eyes of all the Nations of the *world* in their very politick condition.

2. The *Laws* and *Ordinances* contained in the *Word*, or *New Teſtament*, beare only the Image of a *God*, in their *holineſſe*, *purity*, *righteouſneſſe*, *glory*, *infiniteneſſe*, *eternity*, *immortality*, which are all, with many more things of like excellency, there, which are as the beams of light to the Sun, or ſo many things of God, revealing God.

3. The Word is ſo tempered into a *middle nature* betwixt God and man, as no Word can be more revealing the moſt glorious, ſpirituall, infinite things from a God, in a meane, literall, figurative, comparative, ſignificative way to man.

4. To have a *ſtanding Word* as the *Goſpell* is, is more for the *glory* and *authority* of a God then any miniſtry of man, though with miracles and ſigns; becauſe ſuch a Word, where none can joyn themſelves as *Authors* or *Parties*, as in other wayes of *diſpenſation* by *men*, men may joyne themſelves, doth undoubtedly hold forth moſt of God and of divine Authority; and thus to maintaine or preſerve a *Law* or *Word* in the world, is not ſo much with God as for Kings and Princes to maintaine *Statutes* and *Lawes* in their *Kingdomes*.

5. A

5. A *Word* as the *New Testament* is, may be as well a *way* and *dispensation* to an *infinite God* to make out himself by, as any other, either of *dreame* or *vision*, or *Revelation*, or *Oracle*, all being but wayes of a *naturall* straine and *condition*, no more then the *Word*.

6. The very *manner* of *dispensation* or *writing*, is such as hath the *authority*, *power*, *wisedome*, *counsels* of a God, the whole *businesse* of it being a work discovered to be begun by God, and amongst men, to set forth the *glory* of *God*, the *mercy*, *love*, and *wisdome* of *God*, and the way by the *Son* of *God*, and *Spirit* of *God*, and all to be glorified with *God*; and thus treating only of *things divine*, and a *work divine*, in a *way divine*.

7. We must either give up our selves to this *Word* wholly, or not at all; and then let the *world* and experience judge what kind of *Religion* reason at large unbounded, or unenlightened, will bring forth, by the former paterns of *Heathenish* and *Gentilish* Religion.

8. Why should it not be thought the most *clean* and *direct* way for *God*, to manifest himself to *man* by *Word*, *Gospell*, and *Epistle*; and so by an *infinite* and *invisible power* and *hand* commend and conveigh it from *age* to *age*, from *generation* to *generation*, as well as for men to make out their *art*, *reason*, *knowledge*, *experience* into *books* and *words* written, to their owne and other *generations*?

9. This *Gospell* of *Iesus Christ* places *Religion* upon a more *glorious transcendent* way, to suite with an *infinite God*, then ever any device of man, or reason could invent, *viz.* upon *faith*, upon a *believing* or *spirituall* perswasion wrought by the same *God*, by which men are carried out into depths of *infiniteness* and *glory*, no way *measurable* nor *discernable* but by this way of *believing*; and there could never have been an *engine* contrived which could have gone from man into God but this of *faith* by *God* himself; nor more for the advantage of the *glory* of a *God*, taking all from the *creature*, employing it wholly upon a *God*.

10. There is more reason in this *Gospell*, or *New Testament*, in the way of *Religion* which it holds forth by *Iesus Christ*, then ever could be thought on by the *reason* of *man*; as for instance, Each *mans* internall conscience hath a *light* or *law* in it, which condemnes or accuseth for *murther*, &c. Now if there be *accusations*, against whom is the offence committed but against *something infinite*? and what way is there more divinely rationall to apply to the *justice* of such an *infinite*, being on God offended, but by one who is both *man* and *God*, even *Iesus Christ*? So as the *mystery* of *salvation* is such as even *reason* it self cannot *contradict* or *gainsay*, though it cannot *comprehend* to leave the world inexcusable in their *unbeliefe*, because it commands them to *believe* in *one* whom in reason they cannot deny to be a way proportionable betwixt *God* and *themselves* for *salvation*.

11. It carries things in such a rare way of *mercy*, of *justice*, of *love*, of

piety; and as it is a Salvation from God to man, so it is a Salvation managed by one who is *God* and *Man*; and every thing belonging to it, is accordingly *mixed* or *tempered*, of *Word* and *Spirit*, of *power divine*, and outward *dispensation*, or *ordinance*; and all this for man who is of a mixed *nature* of *flesh* and *spirit*: Thus things are carried in a way of *proportion* and *suitablenesse*, so *full*, so *suitable*, and *compleat*, and *serviceable*, as the *invention* of men could never devise.

12. It discovers *reason* to it self in all its *workings* and *ways*, in its *purity* and *corruption*, in its *vertues* and *vices*, conscience bearing witnesse to the Laws and Commandements of it; it *purifies* and *spiritualizeth reason*, and brings it into such a way of *communion* with *God*, as the *soul* that leade it, and are exercised in it, seem to be *new-borne*, to receive in another *nature*, an *immortall* and *incorruptible seed*.

13. It manages all the *designe* of *salvation*, contrary to *nature* and the *world*, upon contrary *principles*, *dispensations* and *hands*, by a Person *poore*, *humble*, and *crucified* for the good, by *Ministers* and *Dispensers*, meane and contemptible Fisher-men, *Tradesmen*, &c. yet *inspired* by *graces* contrary; as *selfe-denyall*, *humility*, *love* to *enemies*; by *conditions* contrary; as *weaknesse*, *affliction*, *poverty*, *suffering*, *dying*, carrying a *treasure*, a *comfort*, a *riches*, a *life*, a *glory*, under all these.

14. It is accompanied by *continued* or *standing* miracles, though miracles of a more *spirituall* nature, as discovery of the *counsels* and *hearts* of men, as convertion from *sin*, mortification of *sin*, changing natures from *evill* to *good*, planting in new *dispositions*, *inclinations*, *affections* into the soul. Now, if such *changes* and *conversions* were in *materiall* or *sensible* things, as from *water* to *blood*, from *water* to *wine*, how would it astonish? Which in *spirituals* is more *wonderfull*, though only lesse *discernable*, and not to be so *sensibly* perceived, preserved by its very enemies, the *Roman* cruelty of Emperours, and *Antichristian Traditions*.

15. It refers the discovery of all *Truth* in it self to the *Spirit* of God, which no word but the Word of God would do, and will not take in *men* into *glory* with it self which miracles do, which are done by the *hand* and *ministry* of *man*; and the *Spirit* in this way must needs be a more *glorious Interpreter* of the *Will* of *God*, then the meer *ministery* by *man* and *miracles* can be, by how much it is of a more *spirituall nature*; and it is more excellent to seek things in the *Spirit*, then in any *outward dispensation*, which as it comes more *immediately* from *God*, so it comes in more *immediately* upon *men*; and to take in *Truth* by *sense* and *sight*, or *miracle*, is rather to know *Christ* after the *flesh*.

16. Yet after all, the *Word* it self is the best way to bring in *evidence* and discovery in its own behalf to the *souls* of those that will come under the *power*, *perswasion*, and *experiments* of it, under the *enlightning*, *convictions*, *im-*

pressions

preſſions of it, in the *reading*, *hearing*, and *meditating* of it. *Theſe things are written that ye may beleeve*: And they that are thus exerciſed, are above all *miracle*, and are perſwaded enough by it ſelf without the help of an outward work. John 20.

17. To theſe I adde the teſtimonies of the moſt ancient in witneſſe of it. *Dionyſius Areopagita*, thought to live in the times of the Apoſtles, and not daring to take his *Doctrine* any where, but from theſe *Scriptures*. *De divinis nominib.*

Irenæus, who was in the yeare 180, affirming the fulneſſe of theſe Goſpell-Scriptures, and accounted them the *Pillar* of *Truth*. *Iren. l. 3. c. 1.*

So *Tertullian*, who lived 1400 yeares ſince, doth accordingly witneſſe to their perfection. *Tertul. lib. contra Hermogen.*

Origen, *Athanaſius*, *Chryſoſtome*, *Conſtantine* the *Great*, in the firſt *Nicene-Councell*, with thouſands others all along to our own age.

18. The *Iewes*, whoſe very *Teſtament* and condition anſwers to every *Prophecie* and Goſpel-Scripture.

19. The many of thoſe moſt eminently *ancient*, *learned*, and *godly*, who have ſhed their *blood* in teſtimony of it.

20. The *power* of *God* going along with it.

21. The Confeſſions of the moſt learned in that, confeſſe, that the Originall Copies are not corrupted, but continued pure.

One Argument *from the* Nationall Covenant, *for* Liberty *of* Conſcience, *yet with all ſubordinate and juſt obedience to the State.*

ART. I.

THe firſt Branch of the Covenant is,

That we ſhall ſincerely, really, and conſtantly, &c. endeavour, &c. the Reformation of Religion in the Kingdoms of England, *&c. in Doctrine, Worſhip, Diſcipline, and Government, according to the Word of God, &c.*

ART. II.

The ſecond Branch of the Covenant,

That we ſhall in like manner without reſpect of perſons, endeavour the extirpation of Popery, &c. Superſtition, Hereſie, Schiſme, &c. and whatſoever ſhall be found contrary to ſound Doctrine, &c.

Now from theſe I argue:

1. Each one is perſonally and individually bound by the *Covenant*, and in his owne *proper conſcience* is obliged to endeavour a Reformation according *to the Word of God*, and ſo far to the example of the beſt *Reformed Churches* as they are agreeable to that *Word*; I hope no further: Now who ſhall be the *Iudge* and *Interpreter* of this *Word of God*, to each mans conſcience in the *things of God*, but he who is *Lord* of the conſcience, in things

immediately *divine* and *spirituall*? The *consciences* of men are under a *spirituall* and *immediate Interpreter* of the Word, even the *Spirit of the Lord*, in all things of *spirituall cognizance*, as every *Scripture-truth*, or *Truth* in the *Word* is: and this is not only strengthened and cleer from the Word, but from a *testimony* which some when they read, may know better then many others.

By the Clause, *According to the Word of God*, we understand, *so far as we doe or shall in our consciences conceive the same to be according to the Word of God.*

Now each man standing thus *ingaged* in his owne particular, and in his own proper *conscience* by a Covenant recommended and imposed, each is bound to bring forth the evidence of their *consciences* in particular, concerning this to which they are covenanted: So as *I*, or *you*, being covenanted against *Popery*, *Heresie*, and according to the Word of God, *you* and *I* stand bound by our own private *consciences* to reveale to the State, who hath recommended such a *Covenant* unto us, what our *consciences* interpret according to this Word, against *Popery* or *Heresie*, unlesse there could be one universall, or publike infallible Interpreter of the Word of God and Truth, who might determine concerning *Heresie*, and the *Word of God*, and whose *determinations* is as in the *formerly inspired Apostolical teachers*, we may rest.

So being thus ingaged by *Covenant*, we are at the same *time*, by *one* and the *same* Act, bound to *liberty* of *conscience*, in these particulars of the *things of God*: And if there should be any persecution for the pious, modest, and peaceable liberty, so taken and practised, whether would it not clearly and undeniably follow, that our consciences are not under the Lord *Iesus*, and his Spirit immediatly in the things of God, but under the interpretations of *men*.

And surely that one Clause, *according to the Word of God*, is most providentially inserted; for if we be so closely covenanted to the *Word* of God, how tender ought we to be? lest in this darke season of our discerning, we oppose somthing of the *Word*, and so in ignorance, persecute what we covenant to maintaine. I wish our Assembly would presse this equally with the Covenant in their Sermons.

Object. But must every one be the Interpreter of the Covenant?

Answ. Nay, not every *one*, in every *thing*: The Magistracy in all *things* of a civill *cognizance*, and in all *spirituall* things which go out from their meer *spirituall* condition into a *morall offence*; as injustice or evill transgression into tumult or disturbance of *publike* or *private* peace, *actually* and *expresly*, not *interpretatively*; for so the *Nations* interpreted the *Iewes* as troublers of the *State*; and the *Iewes*, *Christ* and his *Disciples*, as movers of *sedition*: The *Papists* and *Prelats* interpreted the *Nonconformists* or reproached *Puritans*, as factions and tumultuous: So as in all things of *Morall*, *Civill*, or

Secular

Secular cognizance, which the Magistrate hath clear rule for to walke by; He ought to interpret and proceed by; partly, because he is the Legislator, and so is the best Interpreter, and can best resolve us in things of *Law* and publike *liberty*, and in morals, his duty lies out more cleerly; but in meerly *divine* and *spirituall interpretations* of *Truth* and *Gospell-mystery*, the Lord Jesus and the Spirit of Jesus Christ are both the Legislators, or Law givers, and Interpreters to the conscience.

Obj. But shall there be no power to compell consciences into Uniformity?

Answ. I shall give light to this by propounding a Case. Suppose the severall godly *parties*, or *beleevers*, were equally principled for *persecution* or *non-toleration*, and were equally numbred, and were equally strengthened by parties of Magistracie on their side, what would come forth according to such principles? I sigh to consider: There would be edge against edge, authority against authority, power against power, and all the State or Kingdome involved into bloud and confusion: So as we must consider things according to their principles, not according to their temporary or occasionall *advantages*.

Object. But you give not enough to the Magistrate?

Answ. Yea, more then any. He that gives him that which God hath given him, gives more then any that pretend to give him the most.

The pretenders that bid for the Magistrate at this time, are,

1. They that put him as an help and government in the Church, as some, *viz.* they of the *Erastian* way. 1 Cor. 2. 28.

2. They that make use on him but as an help to the Church extrinsecally, and by way of forraigne assistance, as others, *viz.* they of the *Presbyteriall* way.

3. They that give him power over body, goods, over all morall and civill behaviours of men, *Professors* and *Beleevers*, of what sort soever, of what opinion soever, as I and the rest of our *Brethren* do, praying with all manner of supplication, that under them we may lead a peaceable, godly, and quiet life.

Obj. But why dare you not ingage civill Magistracy in Religion over consciences, as some others do?

Answ. Yea, in all things morally good and evill, God hath ingaged them and hath set the Law and Light of nature and conscience in all people to side with them, *condemning* and *excusing* what they and their Law doth *condemne* and *excuse*, and thus to beare witnesse with their *dominion* and *power*.

But in things of pure Gospel-mystery and Evangelically good or evill, I dare not ingage them (whatever others doe) over consciences, because I give more to their just power, and because I dare not draw them into such

principles, which hath broken more Magistracy, then all the other *plots* and *devices* of men.

For things of Worship which are laid up in the *pure simple mystery* in the Light of the Spirit, not of nature, as all meer Gospell-mystery is, to ingage the *Magistrates Sword* into these, is rather a way to dash them against every mans conscience, and so in time to lay in a *fatall power*, or a *fatall suffering*.

We know that power which makes Kingdoms *soundest* in their Dominion, and most lasting, is the truest and wholsomest; and surely that which ingages them least into that part of the soule, the conscience which can least endure to be oppressed, is the safest and most peaceable.

To my Reverend learned Freind M. Ley,

One of the Assembly of Divines, at *Westminster*,

Author of a Book called *The Resolution of the New Quere, published by Master* Saltmarsh.

SIR,

I *Shall give you a* publike *account according to your* publike *charge in your leafe concerning me, That* I intended to make you my Censor for some Papers which I did not publish. Page 1.

Sir, those Papers *were an Answer to* Master Fullers last Book; *and the* Question *about* Reformation *betwixt* him *and* me, *being so out of all Question, as* Master Herle *observeth, and he as* I *heard, being* dead, *made me rather put up my* Arrows *into their* Quiver, *then shoot them at such a* mark.

For my contending with you in this, I hope it is but as that of Paul *and* Barnabas, *and* Paul *and* Peter, *a contention of* Brethren, *not of* Enemies; *for I think you would oppose* Truth *no more then my self; but we both may be said to contend rather for the* Truth *then against it, and rather with one anothers* reason *then with* Truth.

In this Controversie *you have much advantage of* learning, *and experience; but there is a* Spirit *and the* inspiration *of the* Almighty, *which enlightens the* young *man and the* old; Elihu *as well as* Job *or his* Friends.

Your other advantage is, the Magistrate *whom you have more on your* side;

side; *we only are more on the* Magistrates *side, then they are on ours; yet we cannot but say, and bless the* Lord *for them, they are so far on ours, as we* lead a peaceable and quiet life *under them.*

Your other advantage, is an Assembly *of* learned Divines, *yet not so wholy* yours; *the way of* Truth *we stand for, hath a* Party *there; and I hope when the vaile of* prejudice *is taken away, and* Truth *is brought home to their* soules *in its* nakednesse, power, *and* evidence, *by a* power *more* spirituall *then is yet given out from* Heaven, *our* Party *there will be* greater: *I willingly presume so much of them.*

I have laboured that a Spirit *of* love *and* meeknesse *might run through all my* Reply *unto you, though in my* travelling *over your* Paper, *I have met with some things in the way too* sharp, *and your* way *hath more* Briars *and* Thorns *in it then you promised in your first leafe: I had much ado not to be provoked, by how much your promise had removed all offence on your part from my expectation. If you find any* passions *in my Book charge them on my* unregenerate part; *for I find that* when I would do good, evill is present with me.

You see my labours, deducting the time of their Printing, *are of about* two weeks *growth, younger by some* sixe weeks *(if I mistake not) then yours. I hope where you could not expect* much, *you will not look for* more *then I here return you in this time.*

Sir, I salute you in the Lord, *and with all due respects to your self, your* age, *your* learning, *I begin my Discourse with you; and the* Lord *let me see the failings on my part, while I seek to discover those on yours, that I may* take out the beame from my own eye, *as well as* the mote from yours.

You desired me in your Book, to enter up nothing of Peace; *and I have accordingly presented my* Modell, *to be perfected and refined by any that will set upon the work: I do not love in any thing I write, to fume out meerly in* Controversie; *but in some thing of it may be to* edification. *I rest,*

Your Friend in the Lord,

JOHN SALTMARSH.

The

THE SMOKE IN THE TEMPLE:

Wherein, is the Vindication of the new QUERE, From Master *Ley's* RESOLUTION.

Master *Ley's* Resolution, *Page* 2, & 3.

I Put a Question, Whether he were an Independent or no? *He told me*, He was not; *but* that he had a latitude of charity for them of that way. *Since that, I had a glimpse more of his inclination by his* Dawning of Light: *but a full discovery of his mind in his Books*, The Opening of M. *Prynns* Vindication. *I will not entertaine him as an enemy. To give him his due, in all that I have seen set forth in his name, I find him rather opinionative then passionate.*

Reply.

Your *Question* was accordingly put by you, and accordingly *answered* by me. And for my appearing for *Truth* not all at once in my Treatises, you may see I was not hasty to beleeve, nor to write in the behalfe of a Truth before I saw it, nor to plunge my selfe into any Way till I had examined it. The Apostles waited for the full *revelation* of all *Truth* by the *Spirits* comming. The *Bereans searched daily to see whether the things were so, or no. Apollos* preached not Christ clearly till he was *instructed in the way of God more perfectly*. We are bidden to *try the spirits*, and *prove all things*: So as I appeared in those degrees but by *Scripture* warrant. And I could name to you examples of another sort; *Augustine*, *Luther*, both finding *truth* but in *degrees*; and the latter sweetly acknowledging how he was enlightened by *beam* after *beam*. Angels, who lie more naked towards God, and take in the things they know, by way of *Vision*; yet see not any of that *will* of God which gives *Laws* to them, but as he reveales: Much lesse such as we who *dwell in houses of clay*, and whose *foundations are in the dust*, and who come by the *sight of things discoursively*, and by *spirituall reasoning*; God giving in the revelation of his Truths, in a *naturall*, yet *supernaturall way*.

Acts 1 & 17. 1 Iohn 4. 1. 1 Thes 5, 21

But for that Notion of *Independency* you speake on, I dare not owne it, because

because I account my selfe both under a spirituall and civill Supremacy; under Jesus Christ and the Magistrate severally, and exempt from neither. We are not of those that *despise Governments*, and *speak evill of Dignities*; nor are we under any such *singular Nation* that I know on, to be called *Independents*, &c. We all hold of the *Body of Christ*, and of the *Communion of Saints* below; and we hold *one upon another*, but not *one over another*. We dare not be *Classicall, Provinciall, Nationall*; these are no formes of *wholsome words* to which we are commanded, nor know we any such power; but that of *Brethren*, and *Ministery*, and *fellowship*. We dare not take out a Copy either from the *States* of the world, or the *State* of *Israel*, to *obey* or *rule* by under the Gospell. And if you call the *Churches* of *Christ Independent* for this, we must suffer till the Lord bring forth *our righteousnesse as the noon-day*. Yet this you and we both know, that when *Truth* would not embody or mingle at any time with corruptions, it had presently the name of *Sect, Schisme, Faction* (all which are implyed in the name *Independency*) put upon it. Thus were the *Reformed Nations* of *England, Germany, France*, &c. scandalized by Popish Writers, and the old *Nonconformists* by the Prelaticall; the *Jews* formerly by the *Nations*, & the *Christians* by the *Jews*. We have heard enough of *Independency* and *Presbytery*; such notes of distinction are now become names of reproach; and so I lay them downe.

And whereas you say, *you will not entertaine me as an enemy*; it is more likely then in the end, both *you* and *I* may prove a better *friend* to the *Truth*. It is possible many in this Age might have seen more, had they not cast so much dust in *one anothers eyes* by their *strivings*: It were well such a *Gospell-spirit* would walke more abroad, and that *spirit* which casts men sometimes into the *fire*, and sometimes into the *water*, were not so stirring. Well, since you will be no enemy to me, I shall not, I hope, *contend with you*, though I dare not but *contend earnestly for the Truth*. And the *Truth* it self which I write for, may (I hope) at length find you no more an *enemy* to it then you are to me. I cannot but wish one of your *experience* and *abilities*, like *Paul*, to preach for that *Truth* which before he *destroyed*. Our hearts *desire* and *prayer* should be for *any of Israel*.

And for that you say of me in your *Observation*, that I am rather *opinionative* then *passionate*, I cannot take it so ill from you that will needs be no enemy to me: I interpret any thing from such a one on the better side of it. But I shall allow you your liberty as my self: And *if the truth of God may more abound through my* opinion (as you take it) *unto his glory*, I have enough.

Master *Ley's* Resolution, *Page* 4, & 5.

I wonder he, who hath writ a whole Booke of Policie, should be so unpolitick as to think it seasonable, since it tends to retard the establishment of Government,

vernment, whereto the Parliament is so much ingaged by Declaration, &c. by Solemne League and Covenant, Art. 1. already setting it up in Ordinance for Ordination, &c. Though the liberty of speaking lengthens the Debates, and delayes the Votes, &c. and so much the more, because they are more in number then we, and because their determinations are finall, as ours are not.

Answer.

For some things in my Book of Policy, I praise the Lord I can looke on them as on part of the darknesse I was in: And I can freely joyne with any in censuring any unregenerate part in me, as I esteem much of my carnall reason to be. *When I was a childe, I spake as a childe*; neither *have I any fruit* now (as the Apostle sayes) *of some of those things*. Nor would I have any goe thither for direction, but so far as they find *Scripture* or *sound Reason*. I cannot but give a Caution concerning this Booke, because I would have Readers to looke on any thing from me, as *Luther* speaks of himself, as I receive in *light*. And methinks I scarse doe any thing which I could not, with *Augustine*, when it is done, find something to *retract* in it: either somthing is too *dead*, or too *darke*, or too *carnall*. Thus you see I willingly help you against my selfe, and I account it a part of my condition here, not to see all at once.

For the unseasonablenesse of my Quere, you alleadge the *Declaration* of *Parliament*, and the *Covenant* in Art. 1. wherein they are ingaged to endeavour Reformation; and the *Ordinances*, &c.

Now where is my *unseasonablenesse*? *The Parliament is endeavouring*, &c. May I contribute my *moneyes*, my *vote*, my *paines*, my *informations* to the *Civill ingagements*, and not my *notions* to the *Spirituall*? Are we not to bring in all our *disbursements*, either *Naturall*, *Civill*, or *Spirituall*, into that *publike Treasury*? Though you of the *Assembly cast in of your abundance*, may not the *poore ones* cast in their *mite*? Are we not by the same *Covenant* bound to discover any thing against *God* and the *State*, and the *glory* and *peace* of *both*? And if I find my *conscience* perswading me such or such a thing is not accordingly, ought I not by all the *Obligations* that are upon me, of *Gospell*, *Parliament* and *Countrey*, peaceably and meekly to speak a *word*? May we discover any thing to the *State* we conceive of malignity or danger in Civill things, and not in Spirituals? Is not the Spirituall or soul-liberty, the more glorious liberty, of the *Subject*? *We cannot but*
Acts 4.20. *speak the things which we have seen and heard*, saith the Apostle: And, *What you heare in the eare, that speake you on the house top*, saith Christ. We know
Amos 7.13. who it was that said, *Prophesie not here, for it is the Kings Chappell*. And for things of a Spirituall nature, we are allowed almost the fulnesse of time for season: *Be instant in season and out of season*, saith *Paul*.

But, *What better season could I come in*, then such a one, wherein things

were

were but *ripening* and *moving* towards *establishment*? Where nothing is *setled* there can be nothing *disturbed*. Where nothing is *concluded*, there can be nothing *repelled*. Where nothing is *established*, there can be nothing *disordered*. But since you put me to a further account, I shall give it. My Spirit was not my own so wholly then, but *his* (I hope) whose motion I obeyed, the *Lords*. Such *breathings* of *Heaven* who dare safely quench? *It is as fire in the bones*, saies the Prophet: and like that of *Mordecai*, *If thou altogether hold thy peace at this time &c.*

And whereas you say, that the *Parliaments determinations are finall*, That holds better for me, who might have spoken to much lesse purpose, had I stayed till all had been done, and the *determinations* ended, and become *finall*; sure it was time then to speak before determinations were final, or never, and by your own account too; for you are pleased to reckon up the proceedings of *State* in the businesse of *Religion*; which are such, as had I stayed, I had had a worse season; however, as the Prophet saies, *I have delivered my soule*: they were, you know, the *foolish virgins* that came not with their *oyle* till the doore was shut. Whatever my Oyle or my Lamp was, yet I think it not agreeable to the wisdom of that Parable, to come and knock only when the doore is not open.

Master *Ley*'s Resolution, page 6, 7, and 8.

The title of the Quere is baited with Truth *and* Peace. *He a private Divine to put such a Quere, both of State and Religion, and to suggest such a suspition of hast, and to tax the Ministers for putting in for a power not consonant to* Scriptures *and* Prudence, *&c. His rendring the originall word metaphorically: His artificiall colours, Rhetoricall, &c. And my marshalling his reasons in a right method.*

Reply.

I have gathered up into one *bundle* your pieces of a *lighter* concernment: I would not stay *tything Annise* and *Cummin*, but I hasten to *the weightier matters of the Law*. A word only to each.

For baiting my Quere with Truth and Peace, you allude to Christ's allegory, that we are *fishers of men*: and if I have no worse things to *bait* with then these two, *Truth* and *Peace*, none need, I hope, be afraid of the *hooke*. And for the proof of them both, *argument* and *time* will evidence.

For me, *a private Divine, to put a Quere of State and Religion*. What were *John Hus*, *Wickliff*, *Luther*, *Paphnutius*, who in their severall ages gave out their testimonies? They were but single men, compared with *Councels* and *Synods*. Not that I would compare with *them*, who am lesse then the *least of all the mercies of God*; yet they were but *single*, though *singular* men. And what if a *private Divine*? Jesus Christ may bid a private man *stand and speake to the people*. There is a *Law of the Spirit* commands to speake as well as the *Law of a State*; and, though you speak by the *later*

Law, another may speak by the *former*. And what though a *Quere* both of *Religion* and *State*? Is not our *Covenant* mixt accordingly of *Religion* and *State*? Doth not the State it self mix with Religion where Churches are *Nationall*? And how can I speake properly but to *both*, where both are in *interest*?

For my suggestion of a *suspition of haste*; you know, *words* and *phrases* are not the same to all: one may *interpret* thus, another *thus*. I had no thought of *Jehu's* driving, as you imply, when I wrote. I must lay the *supposed* crime at your owne doors, for it is none of *mine*; nor have I (nor any) reason to tax that *Honourable Senate*, whose Counsels are *grave*, and *serious*, and *deliberate*. Had I lookt for *Jehu*, I should have lookt to another *coast* and *quarter*, where *they drive more furiously*. Why deale you not more candidly? Why are you not more faithfull in your interpretation to the Originall?

For that of *my taxing the Ministers* for desiring power; none have reason to speak but the *guilty*, it concernes not the *innocent*. It is not strange for *some Ministers* to affect *Government*, or rather *ruling*: we have so much of *Prelacie* yet left, and working in the Countrey with us; and if not in the City too I refer you to Master *Coleman*.

For the *word rendred from the Originall* metaphorically, I quoted only the Text, to my remembrance, to the Printers hand; and how he came by the metaphor, I know not; but I find fault as well as you. However, to make the best of it now, *translations* of Scripture are not all *Grammaticall*, as you know; nor to the *letter*, as I could wish them with you.

For *Artificiall Colours*, or *Rhetoricall*, &c. You make me guilty of such vernish as I have not laid on, to my knowledge; nor have much to lay on, if I would: *Truth* and *Peace*, which were my subjects, are faire enough of themselves, without any *colour* of mine: And I desire not to bring forth *either*, but in the *evidence* and *demonstration* of the spirit; and if there be any thing of their own beauty there, call it not *artificiall*, put not *suspitious* and *jealousies* into any, that such things as they see are not so, to make men *Sceptical*. It is as much injury to *Truth* and *Peace* to *misrepori* them, as to *counterfeit* them.

And for your *logicall marshalling my reasons*, I thank you, you took more pains with them then I would due. Notionall order I received them in. Nor dare I be too *logicall* and *notionall* in *things divine*. *Systems* and *formes of art*, have done our Divinity some *harm*. Such *Classes* and *methods* of *reason* have been found too *strait* for the more *spirituall enlargements* of *truth*. Yet I honour your *Learning*, though I thus speake.

Master *Ley's* Resolution *Page* 9, & 10.

His first reason taken from Rules of Faith, Rom. 4. 3, 13, &c. *Now he should have planted his reason directly against the imposing a Government*, *rather*

rather then obedience to it; as thus, &c. *Those that set up a Government which they are not fully perswaded on, sin: But, they that now set up Church-Government with power,* &c. *doe set up a Government whereof they are not fully perswaded on: Therefore in so doing, they sin. The major is true, but the minor not, because of their* faithfull learned Counsellors, *and Scripture-discussings.*

Reply.

Since you will help me to prove you are welcome: You have furnished me with one *Argument* more: You are a fair enemy, to lend out your own weapon. And now you have made your *Argument* half for me, I shall make the other half my self. You say,

What the *imposers of Government cannot doe in Faith, is sin*: This is your half Argument. But you take it for granted, *Our imposers of Government are not such*, but such as are *fully perswaded*, and can set up the *Government in faith*; and you prove it thus, from *those of their Counsellors so near them*, and from their *Scripture-discussions*.

First, I know not what Counsellors you mean; but they are too wise a Senate to be carried by any *interest* but their owne; and I wish them no other Counsellors then *Truth* and *Peace*: nor doe I know that they are so fully perswaded of any such *Government*. I beleeve some of them are not so fully principled for your way, and then they all are not perswaded so of the *Government*: nor have you yet been able to make out the *evidence* of every *truth* you presented them from cleare *Scriptures*, saving your Art of deductions, and consequences, and prudence: and if all cannot be perswaded that *State-conscience*, or *Publike conscience*, is not so *wholly* nor *fully* perswaded: then, as you imply, a *State* or *Publike conscience* is like a *Particular conscience*; which if it doth not *wholly consent*, is *doubtfull*, or *weake*; for it is not in *Spirituall things* as in *Civill*: *Votes* of *major parts* make *lawes*, and they stand good from any such *forms* of *Policie*: but I never yet saw that *rule* in the Gospell for any such proceedings in *spirituall things*: but that is a *Law* in Christs Kingdome, not that which is *voted* so, but that which *is* so in the truth of it: For else *Popery* were the best, for it hath most *voices* and *consults*. So as unlesse you can prove the *Parliament* to be of one minde in it, how can you prove a *Parliament* so fully *perswaded* in *minde* as you imply? Let them prove a Truth by most *voices* that please or can; but I wish the busmesse of a *State-conscience*, in a thing of this nature, were more enquired into then yet it hath been.

But if the *Parliament* were fully perswaded of the truth of the *Government*, yet there would be a new question, yea and is very learnedly discussed by our worthy Brethren, Master *Coleman* and the Commissioner, how they could be perswaded of the *imposing*, and *power of setling*. For my part, if there must be an *imposing* of *Government* (for I would have the State-consciences left to their *liberty* as well as Particular, and yet Truth to have

the liberty of accesse unto them) I would have the power of the Parliament laid up there: we have had too sad experience when it hath been given out from thence, and trusted too far. *Paul* referred himselfe thither, (*I stand*, saies he, *at Cesar's Judgement-seat*) rather then to the *Councell* of the *Priests* and *Elders*. Christ had more favour from *Pilate* a Roman Governor, then from *Caiaphas* the Priest.

One word more. How can the Parliament properly be said to be *fully perswaded*, &c. unlesse they could freely signe it with a *Jus divinum*, or *divine Right*? Nothing but *Scripture* and the *Word*, can properly fully perswade. Now if they cannot find so much *Scripture* as to warrant it for Christ's Goverment, how can there be a purely Gospell-warrantable, *full perswasion*, or *faith*, where there wants a *word* of *faith* to secure it?

And now I shall forme your Argument, you halfe made to my hand thus, and return another with usury.

Your Argument is this:

Those that set up a Government which they cannot be fully perswaded on, cannot but sin.

But, the Parliament cannot be fully perswaded of this Government:

Therefore, *if they set it up they cannot but sin.*

My proofe is this in behalfe of your Argument.

That conscience which is not wholly consenting, is not fully perswaded.

But, such is the State or Publike conscience, viz. not fully consenting at this time:

Therefore, *the State-conscience is not fully perswaded.*

Note,

Because some are more for it, some are lesse for it.

I prove the State-conscience not fully consenting.

That conscience which hath not Scripture to secure it, cannot be fully consenting or perswaded.

But, such is the Publike conscience at this time concerning this present Government:

Therefore, *the Publike or State-conscience cannot be so fully consenting or perswaded.*

Note,

Because they which cannot call it a *Government* by *Divine Right*, are not secured concerning it by the *Word*; and then, by conscience, are not fully consenting nor perswaded.

Master *Ley's* Resolution pag. 9, & 10.

If we take his reason to stand immediately against obedience, and so consequently against commands, &c. It is more formall, but still unsetled; Repugnant to Religion and reason, against former Protestations, and the Covenant; for some will always scruple, &c.

Reply.

Reply.

Some of this might have been ſpared. Let us have as much *reaſon*, and as little *reviling* as may be. Your reaſon is, becauſe then neither *Proteſtations* nor *Covenant* of State can be adminiſtred; for ſome will alwaies ſcruple. So as here is the force of your reaſon; Becauſe *Proteſtations* and *Covenants* in the State are put upon a *people unwilling* and *malignant*, therefore *Government* ſhould.

Firſt, a *truth* of Government, and the *eſtabliſhment* of it, is but indirectly, unſtutably, and diſproportionably proved from *Oaths* and *Covenants*. Indeed, under the *Old Teſtament*, and in the State of *Iſrael*, *Covenants* were more agreeable to the way of that Church; they were *part* of the *Worſhip* then; and it was a way of *obligation* and *engagement*, fitted more to the *Policie* of that Nation: They were a People or Nation of *themſelves*, ſingled out from the *world*, and marked by a *carnall Ordinance*: And their *Diſcipline* was fitted to the *whole Nation* by God himſelfe; and ſo *Covenants*, &c. gathered them up from the *world* into their *Nationall way of Worſhip*, &c. But now, the *way* of *Church* and *Worſhip* changing, and the *Bands* of ſuch kind of externall *Pedagogie* ceaſing, and a more *inward* and *ſpirituall Law* comming in, you might have done well, ere you took things thus for granted, to cleere the way of Covenants under the Goſpell, and not to prove one probable thing by another. Thoſe of your way are againſt a little Church Covenant, and why not a great one?

For the impoſing of *Proteſtations* now, &c. It is not my work here to diſcuſſe; nor am I againſt any way of *State-ſecurity*, that may conſiſt with ſound *Prudence*: and for the *ſpirituall* part of them, wherein men *covenant* in the *things* of *God*, let every one be fully *perſwaded in his own mind*: That is the Apoſtle's *rule*, I am ſure, what ever any ſay to the contrary, and will ſtand. In *civill things*, I would have any *way* or *deſigne* of *aſſurance* that is fairly and juſtly Politick; in *ſpirituall things*, only ſuch waies of *aſſurance* as are *Goſpell-waies*, and may ſute with the *New Teſtament*-beleevers.

And now you are to prove more then perhaps you thought on; that is, to cleare a *Church-covenant*, which many of your Way are againſt: for though you condemne it in ſome Churches, not of your Way; yet a *Nationall Church-covenant* you plead for. And how can this be both *true* and *falſe*, that a *great Church-covenant* is lawfull, and a *little one* unlawfull? A *Nationall Church-covenant* lawfull, and a *Particular* or *Congregationall Church-covenant* unlawfull? This only by the way: To ſhew you how one may miſtake his way in a miſt: you were proving a Government, and now you are engaged to prove Church covenants, which you are both for and againſt.

And yet, after all this of *Proteſtations* and *Covenants*, there is no faire proofe of *eſtabliſhing* a *Government*, or *impoſing* it in your way and deſigne

from

from these. It is not safe going to the *State* for a *Patterne* for the Church. If the *State* in certain seasons of *unfaithfulnesse* and *unsettlement*, contrive any way of *security* and *assurance* (necessity is often a *law-maker* in States, yet not so in the Church) will you from hence argue for a liberty in the Church? Will you make *necessity* your *Gospell*, your Law-giver there? Necessity is sometimes a *suspender* of *Laws* in the *Gospell*, but no *law-maker*.

Master *Ley's* Resolution, pag. 10.

But I answer: I wonder an ingenuous man, as M. Saltmarsh *is, should make such an Objection.*

Reply.

These are good words; and I hope you shall have no worse then you bring: Yet we must speak truth.

Master *Ley's* Resolution, page 10.

I answer: The Church government *is such as in the chiefe parts of it is from the Word.*

Reply.

You grant then that the *Government* is but in *some parts warrantable* by the *Word*; So was *Episcopacie* and *Prelacy* in some *parts* of it. There is not any *false Worship* or *Way*, but it hath *some parts* of *truth* in it. The great *Image* had a *head* of *gold*, &c. The *Mystery* of *iniquity* sits in the *Temple* of *God*, &c. The *Whore* of *Babilon* sits in *Skarlet* decked with *gold*, and *precious stones*, and *Pearles*. *Truth* must be all *one* and the *same*, and *homogeneal*, not in parts. The *Jews* had not the Law, but then their own *traditions* mingled. There is one *Lord*, one *Faith*; not *two*.

Master *Ley's* Resolution, page 10.

Things of lesser moment in it, though they are not directly from Scripture, yet not repugnant; they are of Prudence, and agreeable to the best Reformed Churches.

Reply.

But, Why of *lesser moment*? All things are of *moment* of *spirituals*. Indeed, if they be such as be not the *Gospel's*, they are then, as you say, of *lesser moment*: and yet of moment too, in another sense; for, *Traditions of men make void the Commandements of God.*

Nor are the grounds of *Prudence* any Scripture-grounds to rule by. *Prudence* hath let in more *Will-worship* then any thing. *Prelacy* had its *Prudence* for every *New additionall* in *Worship* and *Government*: And if *Presbytery* take *Prudence* too, let the Reader judge what may follow.

And what is that, *Not directly from Scripture, yet not repugnant?* Surely Christ's rule is not such; he opposes any *Tradition* to the *Commandements* of God. *Not directly from Scripture*, is *repugnant to Scripture*: Such is the *oneneſſe*, *entireneſſe*, *indiviſibility*, and *eſſentiality* of the *Truth*. *He that is not with me, is against me.*

And

And for the *Reformed Churches* as a *rule*; that is to ſet the *Sun* by the *Dyall*, and not the *Dyall* by the *Sun*. We muſt ſet the *Churches* by the *Word*, and not *Church* by *Church*, and the *Word* by the *Church*.

Maſter *Ley's* Reſolution, page 10, & 11.

Becauſe the practice of the Government *belongs not to the* peoples part, *but to the Miniſters and Elders.*

Becauſe, ſo far as concerns the peoples compliance, they are to be inſtructed before they yeeld ſubmiſſion.

Becauſe if any remain unſatisfied, they are not to be put upon his Dilemma of ſin or miſery, *or to be ruled with the rod, but meekneſſe.* 2 Cor. 4. 21. 2 Tim. 2. 25.

Becauſe the ignorance of the people generally, which he would have for a reaſon to ſuſpend it, ought to be rather a reaſon for expedition, that they may practically know it: for while it is unknown, it is ſlandered, which might have been more amiable.

Becauſe his two Texts make not only againſt the ſuſpending for a time, but for ever: I wiſh he would preach ſuch Texts as theſe to his people; 1 Theſ. 5. 12, 13. 1 Tim. 5. 17. Heb. 13. 7, 17.

Reply.

To your firſt, *It belongs not to the people*, &c. It ſeems then the *people* muſt be kept out from all intermedling. But I would have the people mark well what *kind of Government* that is that ſits upon the *waters* of *people*: I am ſure Chriſt's *Government* takes in the people: and being once in a *Church-way*, they loſe their *old* capacity for a *new*, and are raiſed up from *People* to *Brethren*, *Act.* 15. It is a worthy ſaying of Maſter *Goodwyn* and Maſter *Nye*, That the Clergie got the *golden ball of Government* amongſt *them*; and I cenſure it is not much mended in the *Preſbytery*.

But you ſay, *The people muſt be inſtructed*, that is, they muſt *only know* that they *muſt obey*. But they are *called*, and *conſulted with*, and *owned*, as the *Scripture* holds forth, where ever there is any Church ſpoken of? But what though *inſtructed*? They are only to be *inſtructed* and *taught* that this is the *Government* to which they muſt ſubmit. So the *people* under *Popery*, *Prelacy*, &c. were inſtructed, with that *limitation* and *reſtriction*. But ſhall they be thus *inſtructed* and *taught* in it? *People, here is a* Government *which to ſome of us ſeemeth to be a* Government *according to the* Word; *take it and examine it: if you be ſo perſwaded, and that the* Word *holds it forth clearly, embrace it; if not, do not obey any thing in* blind *and* implicite *obedience*. This were faire dealing with *Conſcience*; thus the Churches of Chriſt had their *Government* among them.

To that of the *peoples compliancy* you ſpeak on, it is not my work here to diſpute the *Intereſts* of *Elders* and *People* diſtinctly; but to make anſwer, that the complyancy and ſubmiſſion which are the *duties* you ſet out for

the *people*, are such as they may easily see the *interest* you allow them: *viz.* an *interest* of *compliance* only, and *submission* or *obedience to what is done already* not any liberty to *examine and refuse*.

And when *people are instructed*, still your work remaines to prove your *Presbytery* over *Congregations*, or a *Church* gathered out of a *Church* to be over a *Church*; which may upon the *Presbytery* more justly be recriminated then where you do so often recriminate, upon *gathered Churches*. And me thinks to me it is unreasonable to taxe any for *church-gathering*, when your very *Presbytery* is maintained by such a kind of *principle*. What is your *Classicall*, your *Provincial*, your *National Presbytery*, but a *Church* gathered out of the *rest*, call it a *virtuall*, or *representative*, or what you please?

For that of *Meeknesse*; how meek it will prove, and how meekly they shall be dealt with under it, we are not to judge by any *promises* of Meeknesse, but by *Principles*. Are the *Principles* such as naturally bring forth *Meeknesse*, or rather such as invest the *Ministers* and *Elders* with a power *supreame* and of *dominion*? But what if such as your self, and some other godly meek of your *Way*, may propound nothing but waies of *meeknesse* to your selves? Can you undertake to secure the *people* for hereafter, and for all of the *Way*, and for the *Way* in its *own nature*?

There are things of meek appearances, as the *Presbytery* may be, yet prove not so. The *Lamb* in the *Revelation* had two horns, though a Lamb. *Hazael* could say, *Am I a dog, that thou shouldst think so harshly of me, that I should kill the children in the womb*, 2 *King.* 8? He as little suspected his own *cruelty*, which the Prophet foresaw in his nature would come to passe as you do in your *Presbytery*, which some, seeing into the nature of it, cannot but prophesie accordingly. You know *Episcopacy* began in meeknesse, and *Bishops* were brought in first for *good* and for *Peace*: But how proved they? *Tyranny* had ever a *countenance* of *Meeknesse* and *Love*, till it got seated in the Throne. So *Absolon* was very faire spoken in the *Gate*; but how was he in the *Throne*?

For that of my *Dilemma* of *sin* and *misery*, which you say people shall not be put upon; it may be some in your or another *Classis* may find more *meeknesse*, a spirit of more *love* and *ingenuity*: But what is this to the *nature* of the *Government*, that some in it are well *natured*?

And for that of *sin* and *misery*; surely if the *Presbytery* be set on with power, many a one will be in that *snare*, partly in *feare*, and partly in an easie *complyancy*: For there are whole *Parishes* and *Counties* of this *constitution*: And you your self say, The *wilfully weak* must have the *rod*. And who will this be? Such as are so in the judgement and interpretation of the *Classis*? or how? I would this were well cleared.

And for your Scriptures of 1 *Cor.* 4. 21. 2 *Tim.* 2. 25. *Shall I come to you with a rod*, &c. and in *meeknesse instructing*, &c. These are full *Scriptures* for ordering

ordering any *Church government*? These are *good Laws*; but then *men* must be rightly in *Commission* for *ruling* by them, and *people* rightly ordered and disposed for such *rules*, as in all other *Laws* and Kingdoms. But what is this to your purpose, till your *Government* appeare to be all *Christs*?

To that of the *ignorance of the people*, which you would have for a reason of *expedient* rather then *supposition*, that they may *practically know it*; I answer:

In *practicall godlinesse*, the *Scripture-way* is not so: Things must first be *known*, before *practically known*, or else the *obedience* can be but *mixt*, *blind*, and *Popish*. Who can *practically* obey, taking *practically* in a *Scripture-sense*, that is, with *knowledge*, till they *know* and be *perswaded*? Indeed in things *civill*, &c. or *morall*, practice may bring in *knowledge*; *habits* may be acquired and gotten by *acts*; a man may grow *temperate* by *practising temperance*, and *civilly obedient* practising *civill obedience*: But it is not so in *Spirituall*; there, *habits* go before *acts*, *spirituall infusions* before *practices*.

And for the *unsubstantialnesse* of it, look into other *Reformed Kingdoms*, and see what *power of godlinesse* is there by *reason of it*. Do we not see the huge *bodies* of *Nations* very *grosse*, *corrupt*, *formall*? For *Scotland*, our Brethrens *preaching* and *watchfulnesse*, it may be more powerfull in a *Reformation* upon them, then their *Government*. And further, I deny not but a *Government* of that *nature* may much *reforme* the *outward man*: So may a meer *prudentiall Government*, a meer *civill Government*, if sincerely *executed*. The *Romans* had a very *moral people* under their Yoke, when their *laws* were well executed. *Prelacy* and *Bishops* had a *Government* which was *Antichristian*, yet by an exact *execution* could chastise the *outward man* in some measure.

For your other reason: *That my Texts make against not only the suspending for a time, but for ever*; I answer:

It is true, *Principles* and *circumstances* considered: For if neither the Government be Christs, nor the *people Nationally* a Church, when can you settle it? And if there be no *Gospell-promises*, that people shall fall in so *nationally* as the *Jews* did, excepting some that concerne the *world* in generall, as *Isai.* 49. 22. then *how* or *when* will you settle, or *what* will you settle, or upon *whom*?

And for the Texts you commend to me for preaching, 1 *Thes.* 5. 12. &c. they all concern *peoples obedience* to their *Elders* and *Rulers*; they are very materiall and pertinent to that: And I shall in requitall commend *some other* backe to you; as those of *not lording* it over the *Heritage*: Against *preeminence*; as *helpers of your faith*; of *service*, and *ministery*: *We are your servants*; *we intreat you*, and *beseech you*, *not seeking our own things*, not *for filthy lucre*, *but of a ready mind*, &c.

We must consider, *Scripture* must be taken in the *wholenesse* and *intirenesse* of it; and we must not only mind people of their *obedience*, but *Elders*

and *Miniſters* of their *ſervice, duty, Miniſtery, humility, ſelf-deniall, &c.* And thus in a *juſt diſtribution*, deale out both to *Miniſters* and *people* their meaſure.

Maſter *Ley's* Reſolution, page 12.

Strange that he ſhould plead for a delay in eſtabliſhing of Reformation from the Covenant, wherein we are bound to endeavour it ſincerely, really, &c. and more ſtrange, under the title of Popery *too, which in the next Article of* Popery *is diſavowed,*

Reply.

Not ſo ſtrange as you make it; for we are *covenanted* to *endeavour* a ſetting up the *Government*, not a *Government*; that is, as it is expounded in the *Article*, the *Government*, or *Reformation according to the Word of God, &c.* not *a Government* or *Reformation* of any other ſort. So as I plead for a *delay* only in ſetting up *a Diſcipline*, not *the Diſcipline*: or more plainly, that the *Diſcipline* be ſuch, that the *covenanters* may not violate that *Article*, wherein they are bound to do *every thing according to the Word*, and ſo prove *unfaithfull* in their *covenant*, while they are moſt *zealous* for it. There was ſuch a kind of miſtake in the Jews, who would have ſtoned the *Lord of the Sabbath* in zeale to the *Sabbath*, and *following after righteouſneſſe, yet did not attain to the righteouſneſſe of God.*

And for the *title* of *Popery* which I put upon *ſuch obedience*; which you ſay *cannot be, becauſe diſcovered in the next Article of the Covenant:* I anſwer, The Popery is not in the *covenant*, but in the *Interpretations* upon it, and the *miſtaken practice* of it, which is the thing I only aver. O! How ſoon may we be Popiſh under a Covenant againſt it! What are the maintenance of Miniſters by Tythes? Jewiſh and Popiſh undeniably, and yet no notice of this at all. I had as great a Tythe once as another, but I could not hold it ſo, neither by Covenant nor Goſpell. Nor do I taxe the Parliament, but *thoſe* who are betruſted to commend *Spirituall* grievances to their *Senate*, &c. Brethren, let us lay down theſe grievances: Countries and Famalies are burdened: Let not the Miniſters have their *hooks* abroad in every thing of the peoples, like *Elies* ſons. We know the Kingdoms of *Scotland* and the *Netherlands* take their Tythes to maintain their wars, and will not let their preachers live by decimation, but by penſion. And methinks you that profeſſe ingenuity, ſhould be ſo candid to diſtinguiſh where you ſee I diſtinguiſh, and not to *force* on conſtructions of this nature, which neither any thing of *mine* nor the Covenant will beare.

And for what you ſay concerning the *compoſers* and *penners* of the Covenant, I am willingly ſilent: I would not aggravate any thing againſt a *Brother*, as you are, which might be only a *failing* in your *Pen.*

Maſter *Ley's* Reſolution pag. 12, & 13.

For that he ſaith of peoples implicite obedience, &c. of their being devo-

ted

voted to any thing the State sets up by Statutes, cannot be for these reasons:

Because, as in the former Reason, Instruction *must go before.*

Because for that of their being devoted, it makes against setting up Doctrine *as well as* Discipline, *and* Authority of Parliament *as well as* Authority of Ministery: *They, not Ministers, make Statutes.*

Reply.

To your first, *That instructions must go before,* I have answered to this before, as you expounded it before: One word more will suffice. What kind of *instruction* is it you mean, but *authoritative compulsive instruction,* such as the *Schoolmasters* given your own instance, and here most pertinent, who teaches and whips every one of *those* that will not *understand as well as he?* Something an *unreasonable* way of *correction* in matters of *pure beleefe* and *conscience,* and best amongst boys, as your instance implies: Men of *Scripture-consciences* cannot beare it.

And for that you say *it makes against Doctrine as well as Discipline:* Yea, in some sort it is granted; for neither *Doctrine* nor *Discipline* ought to be forced but in a *Gospell-way.*

And for that you say *it makes against the Parliament, because they make Statutes:* I answer, Nothing makes against a *Legislative* power, which reduces it to *ruder,* and *clearer,* and *freer* Principles: And thus the Parliament very justly argues in all their Remonstrances touching the *King,* while they go about to reduce him to his *just* Rights, from those exorbitances he suffers himselfe to be brought into. For instance: He that wishes the Parliament might only proceed in a way, *not grieving the Spirit* not *hazzarding the persecution or Truth,* not *oppressing any Gospell-principle,* to which they are *covenanted,* not *keeping on* in any *sin of former Parliaments,* of *severe imposing in matters of Religion so controvertible:* Is not he, I say, that so wishes, a better friend to Parliaments, Laws and Statutes, then those of contrary Principles? Nay, I must professe that to me that very one Article of *Reforming* to the *Word of God,* most providentially inserted, is an Article of Caution, both against imposing and punishing, lest through want of a cleare discerning, we be found *violaters* of that we *covenant* to maintain, and ought to be sadly considered by all.

Master *Ley's* Resolution, page 12, & 13.

His second reason of experience, That the speedy setling, &c. takes little root but in the outward man, &c. concluding pathetically, Why do not daies speak, and multitude of years teach knowledge? *In answer,*

1. *That the fault was not in over-speedy setling, but in the choyce of a wrong Government.*

2. *Because the* Doctrine *goeth on with* Discipline, *and so the power of the Word may go deep into the conscience, as a Schoolmaster who teaches and corrects.*

3. *Because the* Diſcipline *is no hedge or wall about the* Doctrine, *a goad to the* Means *of* Grace, *a curb to licentious courſes; though with many it go but to the outward man, this is not to be imputed to the* Diſcipline, *but their* corruptions, *&c.*

4. *Becauſe where the* Diſcipline *hath been rightly choſen and ſetled, God hath bleſſed it with* better fruits; *as in* Scotland, *where there is no* Hereſie *nor* Schiſm, *&c.*

5. *For that of* Elihu *in* Job, Why, do not daies ſpeak, *&c. it makes not for his purpoſe; but that Wiſdom is with the ancient, and gray-headed to be heard before young or green-headed Counſellors, &c.*

Reply.

To your firſt, *That the fault was in the choyce of a wrong Government, &c.* I anſwer: That is the feare now, leaſt there ſhould be a choyce of a wrong Government, and ſo the ſame fault ſhould be committed again: And this very Government hath no *Image of Divine Right* upon it, nor hath it warrant in all things from the *Word*, as your ſelf acknowledge.

To your ſecond: *That Doctrine and Diſcipline go together, &c.* Yea, *pure Doctrine* and *pure Diſcipline* go rightly together; and if either be impure or unſound, there is ſo much the more danger: So as this is an Argument rather againſt you, becauſe where Doctrine opens the conſcience, and lets in any thing of Diſcipline but that of the pure Word, there is one evill only mended with another.

And for your inſtance of a *Schoolmaſter*, who both teaches and corrects: You know we are not to *prove* but to *illuſtrate* by ſimilitudes: And that of a Schoolmaſter is a fitter illuſtration for the *Pedagogie* of the *Law*, and that Diſcipline then the Goſpels: You know the Apoſtle uſes it only to ſhew, *The Law was our Schoolmaſter, &c. Gal.* 3.

To that of your deſcription of the Government, *that it is a curb, a goad, &c.* I anſwer; There is nothing you ſay of Government in theſe words, but may be ſaid of any civill Government, nay, of *Prelacy*, when it was in its primitive form. But that only which you ought to ſay, and that which only differences it from all deviſed forms of men, as your Covenant binds you, and ought to be your only reaſon for erecting and ſetting it up, is this: Is it the Scriptures form or model? Is the people ſo in the exerciſe and capacity of it as in the Goſpell times? If ſo, then you prove ſomething. And further: All this you ſay is true in a kind too of Chriſts Government; but yet, in ſome ſort communicable with deviſed Governments. The only diſtinguiſhing and eſſentiall marks are not to be a curb and goad, but the Scriptures *only mark*, and *image*, and ſome *ſpirituall operations*, &c. which no other deviſed form of man hath.

To your other, of *the bleſſings and bleſſed fruits in* Scotland, *that there is no Hereſie nor Schiſm there*, Let Maſter *Coleman* (our learned and pious Brother)

Brother) speak for us both, from his experiences. And for that *Kingdom*, time will shew whether it will prove to be a blessing or no, to want that which you call *Heresie* or *Schism*. Surely to be free from Heresie and Schism, in a Scripture sense, it is such a blessing as the whole Gospell cannot patern. What? No Heresie in a whole Kingdom? No Schism in a whole Kingdom? Never such a pure Church heard on? *Corinth*, *Ephesus*, *Colosse*, *Jerusalem*, *Antioch*, all not comparable? The worst I wish our Brethren there, is, that all were so pure as we heare on. Indeed *Scotland* had the honour to awaken us first in the work of *Reformation* and *Liberty*; but lest *Scotland* should be puffed up, *England* shall have the glory (I hope) to improve that liberty to a fuller light, which some would close up too soon, in the narrownesse of a Presbytery.

Methinks there is something of this nature considerable in the *Lutherans*, who though they follow the first Light in *Germany*, yet the Lord hath suffered them to stick there without a fuller Reformation, that the first may be last, and the last be first; For if a State be covenanted so close to the Word, they had need be favourable and free to all that are accordingly covenanted; for each mans conscience is the Interpreter in himself of what makes for or against the Covenant he takes; and by this very Covenant, you are all to be tender to consciences, because the *Spirit of God* (not power of *men*) can interpret the Will of God; but in their *civill* and *prudentiall* things only, they may interpret *themselves*.

To that of Job, *That with the ancient is wisdom, and with the gray-headed*; which you apply in way of reproach to the *younger*, whom you call as it were green-heads: I answer, That the *elder* I esteem as fathers, and the *younger* we know are such in whom the Lord speaks more *gloriously*, as he himselfe saith, Your *young men* shall see visions, and upon your sons and daughters I will powre out *my Spirit*, your old *men* shall *dream* dreams. Now whether is it more excellent to *dream* dreams, or to *see* visions? The Lord delivered *Israel* by the young *men* of the Provinces. Surely we may more safely hearken to the younger that see *visions of Reformation*, then to the elder that *dream dreams* of it only.

Master *Ley's* Resolution, pag. 15 & 16.

There is great disproportion of times. Men were then converted from Paganism, and while they were so, they were uncapable. Our Congregations in England *are professed Christians; and though there be many not so wrought on by the Word, &c. That is rather a reason for the establishment of it*, Ezek. 22.26. 1 Cor. 4.21. Prov. 23.13,14. *Nor can Sabbath nor Sacraments be administred without it.*

Reply.

To that of the *disproportion* (you speak on) *of times, and conversion*, &c. I answer:

The

Brother)

The Apostle's and Primitive times are the times we are to looke at for a *patern* and *model*. 'Tis true, there is great disproportion; for they were Apostles who gave the government then; yet are but private Divines, as you say by me, if you be compared with them.

For that of the *conversion from Paganism to Christianity*:

There is no such disproportion there neither, but that very proportion which our *Saviour* hath himself foretold, and set forth: For how doth a *Jewish* and *Antichristian State* differ? Nay, how doth a *Heathenish* or *Pagan-ish* State, differ from an *Antichristian* or *Parochiall* State, as *Parochiall* or *Parish* is in that notion? Christ hath put them that are out of the Church under that very *notion*, *Matth.* 19.17. and the *spirit* in the *Revelation* makes the *Antichristian* State to be as unlawfull as a *Paganish*, and cals out equally from that as from the other, as by comparing, 2 *Cor.* 6.17. *Rev.* 18.4. together will appeare.

So, as speaking of things and notions, I cannot but speake in a Scripture way not am I uncharitable in this neither, though I thus speak; I looke on thousands in this State as godly beleevers: It is not the Pastors I write against, but the way. There may be a *Moses* in *Pharaohs* Court; a *Joseph* in *Potiphar's* house; a *Cornelius*, or devout man, though out of the *Church*; a *Luther* even in *Rome*, till the Lord enlighten.

So as *government* and *discipline* is a *Churches right*, and *priviledge*, not the *worlds* and *Nations priviledges*, as so and then. Where are all your quoted Texts which are applied? Surely that of *Corinth*, is the Churches; and that of *Ezekiel*, and *Proverbs*, makes not for the discipline of a Church at all.

Master *Ley's* Resolution, *Page* 16, & 17.

He makes a comparison betwixt materiall and spirituall buildings, as stone and timber should not be clapt together in the one, so one in the other.

1. *Similitudes may illustrate, but not prove any thing.*

2. *Conformity betwixt materiall and spirituall things is not to be carried too far.*

3. *In materiall buildings, or the Temple, there is not only squared stones, but peeces and rubbish which have their use; not so in the spirituall; all things there are homogeneall, and square, and living stones, &c.*

4. *Those that be accounted rough and unsquared, are in some conformity, though not so polished as others.*

5. *The best stones are not to be taken from the rest, to make up a building by themselves, as in seperated Congregations.*

6. *Let him shew any such example in the New Testament where when there was a mixture of holy and prophane, as in* Corinth, 1 Cor. 11.21. *the Apostles gathered out the holy part.*

7. *That of Axes and Hammers hath a mysterious truth in it, but not to his purpose*, viz. *That the spirituall building is built of the soft and secret* whispers *and* motions *of the* spirit.

Reply.

Reply.

To that *of the similitudes:*

I fully agree with you, they *illustrate* better then they prove.

To that *of not carrying a conformity* betwixt *materials and spirituals too high:*

I agree with you in that too, yet not so fully; for *Iesus Christ* the *great Prophet* of the *Gospell* preached the *glory* of the *Kingdome* in *materiall comparisons*, in *salt, water, leven, mustard-seed, sowers, husbandmen, vines, vineyards*, &c.

To that *of spirituall buildings, which you say are to be made up only of squared living stones:*

I agree with you, and here the controversie might be ended: If your Temples shall be of *living stones*, the controversie is granted: But because I will not seem to mistake you, I beleeve the *spirituall building* you mean, and I, are not the same here: You mean as it appears, the *invisible spirituall*, or *Church mysticall*; and yet *there*, all is not so *Homogeneall*, and of the same kind neither: The *head* of the body is *both God and man*, and one *member* like one *star* differs from *another* in *glory*.

But, we are speaking of the *spirituall building* or *Church* here, which is the *Image* of the *Church* above; and as that is of *true, reall, essentially spirituall living stones:* so the *Church below* is to consist at least of such as *visibly* and *formally* appeare so; and therefore the *Apostle* cals them in his Epistles *Saints*, and *called to be Saints*.

And to that *of your peeces of Rubbish in the materiall building:*

It is true; But what is that to *Salomons* Temple, which my comparison drives up to? How much *Rubbish* can you prove in that type, nay, *square stones, pure Cedar, gold*, &c. to figure out the *Gospell-building* or *Temple*, as in *Heb. 9.* So as your rubbish is only in your owne allusion, not in mine.

To that of your *unpolished stones* in your *Parishes which may fit the Temple now*; I answer:

It must be then only such a *building* as the *materiall one* you speake on, which is made up of *rubbish* and *broken peeces:* and if that be according to *Christs patern*, let these *Scriptures* in the margin, with many more, determine. 1 Cor. 3. Eph. 2. 19, 20, 21, 22.

And for their submitting indeed, there is a *nationall, blinde, traditionall* obedience in them, I cannot call it *Gospell submission*.

To that of the *best stones not to be taken out to make up a building*, I answer:

I am sure we are to take in no *ill, unhewne, unpolished*; and the Scripture *cautions* and *practise* are cleare, &c. then judge you what the *stones* must be.

Nor doe we so *picke* and *chuse* as if all *stones* were to be square alike, or *equally polished*; that is, not in any *materiall building:* Though we would take in no *rubbish*, yet we take in *stones* differently *squared*. As in the *body* one

member differs *from another*; the *eye*, and *hand*, and *foot*, &c. and members *lesse honourable*, 1 *Cor.* 12. so in the body of the *Church*, every one according to his *measure*, and *as every one hath received*.

Nor do we stand so for the fast polishing as you pretend. You malle as if we set up such degrees of perfection as were only the degrees of the invisible or mysticall body, when it is meerly in the degrees of visible *Gospell-perfection*. By this you would make the *carnall* to abhor, and the *weaker* to stumble and be offended; as if the doore of our Churches were not open for any such whom you imply, were of a temper meerly Spirituall, and of a size of our *owne*, not the *Scriptures*. Let the doores of our Churches be as strait as you imply, I am sure your doors are set open, or rather cast off the hinges: but a pure *Gospel-entrance* is neither too wide nor too narrow. We know there is *smoaking flax*, and *bruised reeds*, *measures of grace*: If they can willingly submit to *Iesus Christ* their *Law-giver*, and walk as *members of the body*; there they may receive *polishing*, and have *honour*, and *building up*, and many other degrees of perfection which the Saints of God obtaine when they are in *fellowship* with the *Father* and the *Son*.

To that of your challenge, that I should shew any such example in the *New Testament* of taking out the best, when there was a *mixture* of *holy* and *prophane*; I answer: Those were *Gospel-Churches* gathered by the *Word* and *Spirit* into *Gospel-fellowship*: and when you make your *Parishes* to appeare such *Churches*, then I shall tell you more: till then, I suspend your challenge. The *world*, and an *Antichristian Nation*, are both under *Christian* for gathering them out.

To that of a *mysterious truth* you speak on in the *Axes* and *Hammers*, I agree with you in that; and because of the *mystery*, I therefore quoted it. And whereas you summe up all the *mystery* into the *soft whisperings* and *motions* of the *Spirit*, you can hardly warrant us, or secure us that your *interpretation* is the *whole mind* of the *Spirit*, and that very *interpretation* of yours is part of it the very same I aime at, *viz.* to shew how the *Gospel-building* is softly gathered and made up by the *Ministery* of the *Word* and *Spirit*, and not with *Axes* and *Hammers*, *tools* of a *compulsive*, *forcing*, *sharp*, and *authoritative* nature, as, &c.

Master *Ley's* Resolution, *Page* 17, 18 19.

For that of his, &c. *where he makes Christs description of himself*, &c. *to be against the establishment, and the suitablenesse Christ presses for*; *I answer*:

1. *If his reason be of force against a speedy Government, it is as well against a Government at any time.*

2. *That Christ in his owne nature, and his Government, differ exceedingly.* Christ came to suffer, *Phil.* 2. 7.

3. *Neither is Christ so remisse as not to take upon him a Government. The Head must govern the Body. Nor so meeke: He hath an yron Rod as well as a*

golden

golden Scepter, Psal. 2. 9. Esth. 5. 2. *and though he was sometimes a servant*, &c. *yet sometimes a Lord too*, John 2. 14. *and though he be a Lambe, yet he hath a formidable mouth too*, &c. Rev. 8. 15.

4. *For his Scriptures produced*, Mat. 22. 29. 1 John 5. 3. *they make nothing against a* speedy, *but against a* grievous *Government. And though his yoke be easie, yet not easie to flesh and blood*, Matth. 5. 29. and 16. 23. &c. *as in self-deniall.*

5. *Nor hath his other plate any sober sense in it*, Matth. 9. 17. *nor makes it against Government at this time, but any time. The wine will be always new at the first; and the longer delayed, the older will the bottles be.*

Reply.

To that, *If against a speedy Government, then against a Government at any time*; *I answer*:

How doe you infer that? Nothing of those makes against the *Government* of *Christ* rightly constituted, and *ordered* and *set* upon those called *to be Saints*. Indeed they make against any other *Government* at *all times* as well as *now*. Nor will there be alwayes such a people under *Christs yoke* as you thinke on. But *you* look *further* abroad then *I*, and in that we mistake one another. You looke that *whole Kingdomes* and *Nations* should submit, and I look only for *one* of a *Tribe*, two of a *City*, &c. Your *Horizon* and the Scripture's for *Government*, are not equall.

To that of *Christs nature and Government differing so much, and therefore my Text proves nothing*, I answer:

Every thing of Christ's bears the Image of Christ. Every *Truth* of His hath something of *Himself* in it, who is *Truth* it self by way of *excellency*: *I am the Truth*, saith he. Every *beam* of *light* is *light*: Then how can *Christ* and his *Government* differ so as you pretend?

Surely, if we observe well, there is not any *Truth* but it partakes of *Him* who is *The truth*, and is a *beam* or *sparkle* of him. *Truth* is Homogeneal, and not so unlike and *contrary dispositioned* and *natured* as you pretend.

And for your expounding the Text, *He shall not strive*, &c. as a *Prophecye*, you doe well in part; but you know *Prophecyes* have a *latitude*, and *Scriptures* have not only one *main* and *principall* but many *subordinate* aims: so as though this Scripture concerne his sufferings *principally*, yet it doth in a *latitude* set forth the *nature* of *Him* who is *Truth*; & in *Him* we may see how those *things* which are pretended for *Truth* hold proportion.

To that of *Christ the Head, and taking the Government of his Body*, &c. I answer:

It is true, Christ is a *Head*, but he is not a *Head* to every *Body*. He will have a *Body* proportionable to his *Head*. Is a *Nation* of all sorts a fit *Body* for such a *Head*? Is he not a *pure, holy glorious Head* in his *Gospell-dispensation*? and is a *Body* so *leprous*, so *wicked*, so *formall*, so *traditionally* and

Antichristianly corrupted, a fit Body? Shall I take the members of my body, saith Paul, *and joyn them to an harlot, to make one flesh? God forbid.* What then shall the *Head* do with *such Members?*

To that of *His Ruling with a Rod of Iron as well as a golden Scepter*, Psa. 2. Esth 5. I answer:

And doth *He* rule any in his Church with his *Rod of Iron*, who were not called in first by his *Golden Scepter?*

And for that of his *Iron Rod* in *Psal.* 2. that is spoken of *Christ*, not as *King* of his *Church*, but of *Nations.*

And that of *Esth.* 5 what is that *Golden Scepter* to *Christs?* unlesse you bring a Text only to prove that there is such a *thing* as a Golden Scepter in the Scriptures.

For your other Texts of *Christs*, being a *servant* and a *Lord*, a *Lambe* and *terrible*; you only prove what I grant, that he is more a *King*, and a *Lord* in his *Government*, then in any other of his *Gospel-dispensations*: But all this will not prove the *Lordship* of such a *Presbytery* or *Government*. Certainly you intend it a *terrible Government*, because you bring in those Texts that have all the *judgement* and *severity* in them which Christ threatens to the *Nations* and *Kings* of the earth, not to his *Churches*. Will you make Christ rule in his *Church* as he doth in the *world?* well, let your *Presbytery* enjoy the *Iron Scepter*, while the *Churches* of Christ enjoy the *Golden*; and try if you ruine not more then you rule, and break not more then you bow.

To that of *Mat.* 12. 19. 1 *John* 5. 3 *The yoke easie*, &c *they make not against a speech, but a grievous Government*; I answer:

I cannot expresse my selfe better then in your owne words; They make against a *grievous Government*, which is all I aime at in the Quotation. And whereas you say *the yoke is not easie to flesh and blood*; so say I too, it is very burdensome, and the *Commandements grievous* to the *unregenerate*; and therefore I prove from hence, that it is only a fit and suitable yoke for the *Saints*, and a *Commandement* for them. And there is the same *proportion* of the outward *government* to the outward *man*, that there is of the other *spiritual Laws* in the *Gospell* to the inward *man*, and none but the Saints can delight in either. Men are to be spiritually moulded and framed to the Law of *Gospel-discipline*: that kind of Discipline is not like your *civill* Discipline: this way of Discipline you would have, is too *Politick* and *National*; it takes in a people to subdue as the Laws of Civill Policie, which finding a people unsubdued subdues them; So doth not *Christ* as we reade of; the dispensation of the Word (not the government) subdues.

And thus with much ado, you only prove them to be as I intended them, no *Commandements* for the *mixed* and *unregenerate*, or in a word, *Christs government* no *National government.*

To that where you say, *Nor hath his plate any sober sense in it*, Mat. 5. 17.

The

The *new wine will be alwayes new, and the longer delayed, the older the bottles will be*; I anſwer:

I wonder that one of your experience in the *Majeſty* of the *Word*, ſhould be ſo *pleaſant* with a *Scripture allegory*, becauſe the *Scripture* is of *wine*. You jeſt on it, as if it had made the *ſenſe* leſſe ſober: I am ſorry my *younger* pen ſhould reprove the *aged* for *jeſting*, which the *Apoſtle* ſayes *is not convenient*. And truly it is not comely for the *ſervants* to play upon the *Maſter of the Feaſt*, or any thing in his houſe, eſpecially upon his wine, which alludes ſo to his *blood*, and which he hath promiſed to *drink* with us *new* in his *Fathers Kingdome*.

Nor will the wine be alwayes *new* to thoſe that are *renewed* as they ought to be indeed; for your *Pariſhes* which you call *old Bottles*, I am ſure the wine, or pure government, is too new for them.

Nor will the Bottles be *older*, as you ſay, the longer the government is delayed, if the *power of the Word* be there for *renewing them*.

But you ſay, What *ſenſe is this*? What *logicall connexion*?

I anſwer, that ſhall appear there is ſenſe enough, and connexion enough; and Logike enough, though I had rather have more Scripture and leſſe Logike; for all I aim at, is what the *Scripture* aims at, that the *bottles* ſhould be fit for the *wine*, the *necks* for the *yoke*, and the *ſubjects* for the *commands*.

Maſter *Ley's* Reſolution, *Page* 23, & 24.

To that of his, That Jeſus Chriſt *could as eaſily have ſet up his government by miracle, had there been ſuch a primary*, &c. *neceſſity*, &c.

1. *The acts and times for divine Providence towards his Church are various. God had his Church at firſt and no written Word for it till the Law was writ, and* Moſes *wrote*, &c. *And God added to the morall Lawes, ceremoniall and judiciall, divers of which were not executed till forty yeares after, at their comming into* Canaan; *ſo far was God beforehand.*

2. *Whereas he ſaith,* Chriſt *could as eaſily have ſetled the government by miracle; we grant it, yea, and more, without a miracle; and yet more that he did ſo, in* Mat. 16. 19. John 10. 23. Mat. 18. 15, 16, 17.

3. *If* Chriſts *delay of Government muſt be our example, then as well for the Anabaptiſticall delay of Baptiſm till his age,* Luke 3. 23. *nor was it* Johns *office to ſet up a Government, but to prepare the way*, &c. *And* Chriſts *publike Miniſtery laſted but foure yeares, or three yeares and a half, and he began then to ſet up Government.*

Reply.

All your proof reaches but to this:

1. That *God* dealt *variouſly* with his *Church*. They had firſt no *written Word*, and after, *a written Word*.

2. That *Chriſt* could have ſetled *his Government by miracle* but did not.

3. That *Chriſts* delay of *Government* muſt be no more our *example* then his *Baptiſm*.

My proofe was to ſhew there was no ſuch *morall neceſſity* of the ſetling, becauſe it was not ſetled. Now, what have you overthrown here? Not that *Chriſt* ſuſpended his *Government*, and the *ſetling* of it; for, that you grant with me, and prove it more at large then I did: ſo as all your reſt will be anſwered in two particulars.

1. To that of *Gods Church* and *Government* before his *Word*, &c. which you would inſinuate as ſome advantage to your *ſetling*, &c.

What is that to Gods *diſpenſation* now, if there wanted a *Word*, there was a *ſupplement* of *viſion* and *dreams*, &c. And I hope you will not goe before the *Law*, ſo much as you doe for a *Patern*: You goe too far when you goe to the *times* of the *Law*: You *have a Prophet now to hear* in all things, *Act.* 3. 22

2. To that of *Baptiſm* to be *delayed as well as Government* from *Chriſts example*:

I cannot diſpute that here. Maſter *Tomes* will ſatisfie you at large in his learned *Examen*, where he hath made work for a whole Aſſembly; That he knowes not but it may be delayed till they be of years.

But, to anſwer you in your ſcope:

You bring this to prove, That *Chriſt* is not to be imitated in all things. I grant it. But what is that to prove that *Chriſt* ſetled not his *Government* when he began his *Miniſtery*, or *Iohns*? For the buſineſſe on your part is to find out, either that the *Government* was ſetled before, or with the *Miniſtery*, or there was as much *neceſſity* of it as of the *Word*; but for ſome *reaſon*, and not from any *thing* in the *nature* of the *Government*, but ſome other *extrinſicall reaſon* it was delayed: Which ought not to take *place* now.

And this is yet to prove; all your *proof* ſummed up, reaches not to this.

But you imply, *The will of God in his diſpenſations was the cauſe*: But the *will* of *God* in his diſpenſations carries a *rule* of *righteouſneſſe* along with it, and of *ſpiritual reaſon*. And in *Goſpell* diſpenſations and *extrinſicall proceedings* of *Gods* will, you will find a *rule* and *golden reed* of *righteouſneſſe* meaſuring the *Temple*, and every *diſpenſation*, and even this of ſuſpending *Government* hath its *rule* in the *Goſpell*, that a *word of obedience* muſt precede and go before a *forme of obedience*, and a *word* of faith before the obedience *of faith*, and *living ſtones* before a *living Temple*.

Maſter *Ley's* Reſolution, *Page* 24, & 25.

Whereas he ſaith the gifts for Government were not given till Chriſt aſcended, it is anſwered:

1. *That he aſcended* 43 *dayes after his miniſtration; and that added to the yeare forementioned, makes but ſmall difference*, &c.

2. *He put his Apoſtles upon neither of theſe offices, preaching or governing, without competent gifts for qualifications.*

3. *For the* modell *of it*, which he ſaith people fell under as they were capable: *If he mean the written* modell *in the Word, though it were young in*

Chriſts

Christs *time or his Apostles, yet not now; we have had* 1500 *years since. Why should that which is so old in constitution, be thought too soone for execution? And besides Scripture directions, we have many years the paterns of it in many Reformed Churches.*

4. *It hath by soft and slow degrees been brought in, as both in debates of* Assembly, Parliament, &c. *And so for* execution *too; First, an* Ordinance for Ordination, *and then a* Directory, &c.

Reply.

You prove here:

1. *That* Christ *gave gifts when he ascended, and not any long time in all his ministration and sending gifts.*

2. *That he qualified his Apostles for government and preaching.*

3. *That the government of* Christ *now so old, should be seen set up as in other Kingdomes.*

4. *That it proceeded by degrees in its setting up here.*

Now all this thus gathered up, proves not any thing against my assertion, that *Christ* proceeded by degrees in his *Ministery*, and giving out his *government*; but rather strengthens my assertion.

And for your Arguments for setling, implyed in these particulars:

1. *That Christs government was but a while in bringing forth, the years considered.*

2. That the *government in the Gospel* being now so *old, ought to be soone executed.*

3. That the *Paterns of it are in other Reformed Churches.*

I answer to all these in as few words:

1. Prove your Argument first to be *Christs*, the particulars, and entirenesse accordingly, and then I shall allow you your Argument, but you grant it to be but partly *Christs*, and partly the *Assemblies*, or of Prudence.

2. You must prove but the same againe, that the *government* you have, is the *government*, therewithall *Gospel-necessaries* take in; else, though the *Gospel-government* be never so *old*, yours is but *new*; and this Argument is no better then the first.

3. Prove the other *Reformed Kingdoms* to be Reformed *Churches*, as *Churches* are taken in the *Gospel*, and their *Paterns* pure *Gospel-paterns*, which by your owne you acknowledge to be in part *prudential* or *humane* as well as *Evangelical* and *Divine*; and then your reason may have some force in it. Till then, you see with all you can doe, you cannot prove but Christs government was divers years in bringing forth by himself and his Apostles; and so by your owne account, you ought not to be before them, unlesse you assume fuller Revelations of truth then they did.

Let the Reader judge whether any of these makes for the *setting* up your *government*, or the taking *down* my *reasons*.

To

To your laſt; *That this Reformation hath proceeded by ſlow pace and degrees.*

What? Would you prove it by its ſlow proceedings to be *Chriſts Government*, and therefore to be ſetled? That were a ſtrange kind of reaſoning: Becauſe Chriſt proceeded by degrees in giving out the glory of his Kingdom here, therefore every thing that proceeds by degrees, is Chriſts Government. Here is ſome kind of Logick indeed, as you ſay, but no Scripture: as for inſtance; He that ſaies ſuch a one is a living creature, ſaies truly; He that ſaies ſuch a one is a beaſt, ſaies he is a living creature: Therefore will it follow, He that ſaies ſuch a one is a beaſt, ſaies truly; So, He that ſaies *Chriſts Government* proceeded ſlowly, ſaies truly; He that ſaies your government proceeded ſlowly, ſaies truly; Therefore, He that ſaies your government is Chriſts government, ſaies truly. What have you got now by your Logick?

Whereas you ſay in your ſecond, Chriſt gave gifts and qualifications for government: *I* anſwer; If *you* and your *Pariſhes* have ſuch *gifts* and *qualifications* as in *Epheſ.*4. 1 *Cor.*12. ſet it up when you pleaſe; if not what haſte?

Maſter *Ley's* Reſolution, Pag.26, & 27.

Now to his Rules and Conſiderations of Prudence; The more time (*ſaith he*) for trying ſpirits, the leſſe danger to that State, &c. *I anſwer:*

1. *It is the duty of a State not only to try ſpirits, but to rule them.*

And rather to rule them, then to trie them, Prov.29.15. *and the longer they live without the yoke of Diſcipline, the more enormous.*

And for trying all things, *there is a due proportion of time to be obſerved.*

Though it hath been the ill hap of our Church, &c. *to have the government fluttering on the lime twig at* Weſtminſter, *when it ſhould be on the wing of actuall execution all over the Kingdom.*

2. *He makes it a dangerous matter for the State to involve it ſelfe into the deſignes of Eccleſiaſticall power.*

But unſeaſonably applyed to Preſbyteriall-government, becauſe both Popiſh and prelaticall power is abjured by it by covenant.

3. *Whereas he ſaith, There can be no danger in the not too ſudden incorporating,* &c. *ſince* Moſes *is not alive* &c. *a new ſtar may ariſe.*

It is a groundleſſe conceit refuted already; and for that of Moſes, &c. *he betrayeth his deſigne to debarre the government for ever; and for that of a new ſtar ariſing, it prepares the way for ſome* Barchochebas, *who pretending to be* Jacobs *Star miſlead the* Jews, *and was called* Benchoziba, *the ſon of a lye.*

Reply.

You prove againſt me:

1. That *people ought to be ruled rather then tried,* &c.

2. That

2. That *ſometime is to be allowed for triall.*

3. That *the government hath been fluttering too long at* Weſtminſter.

4. That *there is no danger to ſeare the Preſbyteriall government, which hath abjured Popery &c. Dominion by Covenant.*

5. That *ſome of this is refuted already.*

6. That *my deſigne is to debarre it for ever.*

7. That *a new Star is a miſleading ſtar.*

To your firſt I reply;

It is true in *civill government, rule* there rather then *trie*: But what is that to *Church-government*, or *Diſcipline*? The *rule* there, is the *will* of *God*, which is the only *rule* in *government* and *legiſlative power* in the *Church*; and that is, *Trie all things* before either you *rule* or be *ruled.*

To your ſecond;

Some time you will allow (I ſee) for *triall*; but you ought not to *meaſure* and *deale* out *time* but by the *Standard* of the *Word*; and before you call for ſuch quick *obedience* as you do, and as the *Apoſtles* did, prove your *power*, and *truth*, and *concluſions*, and by ſuch *Apoſtolicall* and *infallible* evidence, and then it is our *ſin* if we ſubmit not. And let the *time* you deale out not be like that of *States* and *Armies* in their *Treaties*, who are ſmall and peremptory in the ſeaſons they ſet: You cannot ſet ſuch *time*; the *Spirit* breaths when and were it liſteth.

To your third;

What is that to the preſent Diſcipline what the Covenant abjures? *Covenant* and *Diſcipline* are two *diſtinct* things; a *Covenant* may *abjure* in *word*, what yet a *government* may practice indeed.

Nor is it enough to abjure *Popery* in *groſſe*, but in every *part* & *parcell.* And now having abjured, it is not enough to ſit down in that ſatisfaction that we have *ſworn* againſt *Popery*; but to ſearch out, leſt we be forſworn in the practice of it. Such a *duty* begins from the time of *abjuring*; and it lies not only upon the *State* to find out *Popery*; but every one in his own particular is ingaged, you and I, and every Covenanter: and therefore ſeeing you have ingaged thouſands by *conſcience* againſt *Popery*, and to *endeavour* &c. you are bound to give the ſame *conſcience liberty* to bring in it's *reſult* and *enquiry*, elſe you make it a *ſnare* and *trouble* to *Iſrael*, and not a *Covenant*. And now I profeſſe here a juſt and undeniable *liberty* by *Covenant* to bring forth all of *Popery*, *Prelacy*, or truth they know.

To your other;

Why ſhould ye ſpeak of governments fluttering on a ſlime-twig at Weſtminſter?

Sure the *State* or *Parliament* may deſerve better of any of the *Aſſembly*, then to be thought their *retarders* or *lime twigs*: How have they honoured

noured them above their *Brethren*, *printing* their *ingagements* to the *world* before every Sermon, calling them into so neere a *capacity* with themselves? though *Divines* have been unfortunate before, and their Predecessours raised in the curtesie and piety of former *States* and *Parliaments* into a *Law* and *power* above their *Brethren*; which I hope our *Brethren* will remember and beware of.

But because I would not wholly interpret you into so *dangerous a sense* against the *State*, it may be you may call your *dissenting Brethren* the *little twig*; which if you do, you are contrary to your own Argument; for you argued but lately the *slow proceeding* into a very *warrantable* and *Scripture-way*: and will you now marre all, and defile your Argument with a *little twig*, and bewray rather your *slow proceeding* to have been of *constraint* then *conscience*?

To your other; That *this is already refuted*:

I say no more; but as you have formerly refuted, so I have formerly answered,

To your other;

That *my desire by that of Moses is to debarre it for ever*; I answer:

Yea, forever would I debarre a government not clear from the *Word*, and not one haire would I debarre a government that had the *name* of *Christ* in Scripture-letters engraven upon it, pure Gospell-principles and proceedings.

To your other; That a *new-star* is to prepare for a misguider, and your story of *Barchochebas* upon it, it hath more *light sonnesse* then *light* in it. But why should you be so pleasant with my expression of *truth* by a *Star*? It is the very *allegory* of the *Spirit*. Christ cals himselfe the *morning star*, the light which springs from above. The Spirit is called the *day-star arising in our hearts*; and the Spouse is attired in a *crown of twelve stars*.

Nor do I call to any to look for a *new created star* of truth, but an *old*, yet *new appearing star* to us; one of those stars in the Gospell-firmament, which the Clouds of Tradition and Ignorance hinder us from seeing; And now, what of your story?

But what way is most likely to mislead? That which bids you prove and try all things, and accordingly follow? or that which saith, This is the way, compell them to come in, not only as the *Gospell compels* in the Parable by a Spirit of power, but by a civill power, not a power of *word* only, but of *State* too: and so *mingling* the *Gospell* with the *Law*, and *humane authority* with *divine*?

Mr. *Lay's* Refolution, pag. 27, 28, 29.

To his other prudent all rule, which is, That he makes the Civill and Ecclesiastick all power, so linked, that if there be motions in the one, there will be no quiesnesse in the other; I answer:

1. *He*

1. *He aimes at the perpetuall prohibition, not at a temporall forbearance only. He carries it on so, as if we must allow him the authority of a Politick Dictator.*

2. *What if they reciprocate interests? must the Civill State leave every man or Congregation to be governed?* Judg. 17. 6.

3. *because disturbances are communicated, therefore the Civill State ought to settle the Ecclesiasticall, that it may enjoy its own peace.*

And for that he saith of the Tollerations *of the Protestants of France*; Henry *the fourth being a Protestant, though a conquerer, and recovering his rights by the arms of Protestants, he could do no lesse in humanity then allow them their Religion; though now tollerated, because the trustiest friends to the Crown of* France.

For that of the State being most free where the conscience is least straitned: If free in indulgence to all Religions, he complies with the Author of The Bloudy Tenet: *If free from commotions, experience in severall Ages and Countries prove the contrary.*

For that of his Parable of the Teares and the Wheat: If there must be such mixtures tollerated, what warrant have they to pluck the Wheat from the Tares, nay Wheat from Wheat, in their now gathering Churches?

Reply.

You prove against my reason the compliance and neernesse of the *Civill* and *Ecclesiasticall* power, occasioning motions in each other.

1. By *the authority I assume of a Politick Dictator.* But what doth my assuming prove against the complyancy and motions of the two Powers? This is no proofe against the two Powers of *Church* and *State*, but against *me*. I hope you conceive not they are concentred in *me a private Divine*, as you call me; nor would I give any thing out in way of *Magistrality*, but *evidence*: *you* and *I*, and *Assemblies* of *men*, are not *infallible*.

2. By my *aiming at the perpetuall prohibition.* But what doth this prove against the *compliancy* and *motions* in the *two powers*? This is still against *me*, not against *my reason*. And further, because I suggest a reason of not *embodying* the *Civill* and *Ecclesiasticall* Powers too suddenly, therefore, saith he, I aime at *perpetuall prohibition*. How doth this follow? I aime to prohibit it, *rebus sic stantibus*, therefore for ever? I aime to prohibit it, because as yet, neither the *Discipline* appears to be all Christs, nor the *Parishes* fit matter for *Churches*; therefore I prohibit it for ever. Is this good reasoning? They that do *over-desire* the enjoying any thing, do measure *time* by *eternity*, and *weeks* by *Ages*, and take a *little* deferring for *everlasting*. *Why in his Chariots* saith *Siserah*'s mother, *so long in comming?*

3. Because they reciprocate *Interests*, *therefore is every Congregation to be left at liberty?* Yea, at liberty in *Spirituals?* and not as they will, but as the *Gospell* perswades the *will*. Yea, and because they reciprocate *Interests*,

therefore to be left at liberty, say you. Rather, because they reciprocate Interests, to be cautious how they *mingle* and *incorporate* Interests too soon. And if any just liberty may arise to the people of God from such State-pauses, why not such a *liberty?* Should the *Churches* be ever persecuted, and have no rest? It was not so under the first Persecution, *Then had the Churches rest.*

Because, say you *disturbances are communicated, therefore settle the Ecclesiastical, that the civill may enjoy peace.*

But can you secure the Civill from the Ecclesiasticall in peace? ought you to have a *State-being* or a *Church-being* first? Is this good reasoning? Because disturbances are communicated, therefore order it so that the Civill may be within the *Line of communication*, or of *Ecclesiasticall disturbances*, by clasping and incorporating them together. So as it follows better thus: Because they *reciprocate Interests*, therefore take heed how you *establish*, because the *State* cannot but *establish* a way something of its *own*, in the *Ecclesiasticall.*

To that of *Henry the fourth's humanity which you presse*, because the Protestants help him by arms; I answer:

Let but the same humanity be copied out by the State here, and presse for it here as you do there, and we are agreed. Surely you have the same and greater ingagements. Your Brethren whom you call *Schismaticks* and *Heretickes*, have not been sparing of *Arms* and *Blood* in *the high places of the field*, and in a *Cause* more *glorious*, with successe more *admirable*, with courage as *gallant*: And sure they have been found as *trusty friends* to this *State*, as the Protestants to the *State* of *France.*

You say, *That State is rather free in indulgence*, as the Bloudy Tenet, *then free from commotions*, &c.

For the freedome contended for by *The bloudy Tenet*, when I undertake to prove his freedom at large, then put us together; till when, deale fairly. I could as easily draw something of yours under the Line of *Prelacie*; but I would not force any mans *notions*, much lesse yours.

You see of what *stamp* the Liberty is I contend for. And for Commotions, let the world judge, if all the broyles and combustions kindled not from the *Coales* on the *Altar*, and from the flame of an *Ecclesiasticall Interest*, such as you contend for.

For that of the Tares and Wheat, &c. where *you charge us with mixture tollerated*, or rather *with plucking up Wheat from the Tares &c. in Church-gathering*; I answer:

We tollerate no mixture, but in the *world* where *Christ* himselfe *tollerates*, as in the same Parable; not in the Church.

And for our *plucking*, it is not *plucking*, but *gathering* and *calling out*. Your *words* are of more violence then the *Word* will beare; that is, more

properly *plucking*, which is a *destructive* pulling out *Bloudy Separation*, a *plucking* of *Persecution*; such a *plucking* as some contend for, and would requite our *gathering* with *plucking*, and take us all not for a mixture of *Tares* and *Wheat*, but all for *Tares*.

You say we gather out the *Wheat*; it is well you observe that we have *Wheat* amongst us, which some of your Brethren will scarce allow us; and you very hardly.

Master *Ley's* Resolution, pag. 29, 30, 31.

His other politike consideration is this. *Our Parties, or dissenting Brethren now together, and clasped by Interest, &c.* I answer:

1. *No clasping in the Camp must loose us to division in the Citie.*

2. *Mr.* Saltmarsh *in his Politike adviseth to represse factions, &c.*

3. *The delay hath occasioned a multiplication of Heresies and Schisms.*

4. *Many disposed to division, heighten their spirits to contumacie and contempt.*

To that other of his, it is possible while time is given, opinions may be sooner at peace; I answer:

1. *Possibility is no plea against probability, nay, cleare experience, that by the Brethrens amiable carriage, they have driven on their designe with a politike activitie, and gained more by their adversaries* slowness, *than the* goodness *of their* cause.

To that of his *Fire let alone under wood, and so to dye out, &c.* I answer:

1. *Will fire under drie wood quench it selfe, or the setling of a Government be as the Bellows?*

2. *The contrarie is plaine by examples of* Anabaptists *and other Sectaries in* Germany, *whom* Luther *at first mediated for with* Frederick *Duke of* Saxony; *but after he was glad to stirr up the Princes and people of* Germany *for extinguishing a common combustion.*

To that of his, *&c. The contentions of Brethren are like the Barr of a Castle*, Prov. 18. 19. I answer:

1. *This is his scale to his politike Aphorisme: But will the barr of a Castle be taken by letting it alone? We have not found it so in our wars, &c.*

Reply.

To your first, *That we must not claspe in the Camp, and divide in the city.* You say well, we are to agree, or clasp both in *Camp* and *Citie*, and to *divide* in neither.

To your second, Mr. *Saltmarsh in his Politikes*, I told you before, I dare not allow my selfe the priviledge of an Aphorism of *light* then, when it was rather *night* than *day* with me as I told you. You know *Pauls regenerate part* or *law* of his mind, quarrelled with the *law* of his *Members*; so doth mine; so *Luther, Augustine, &c.*

To *that of delaying occasioning Heresies*, Whether may not *your setling*

things thus, be as great an Hereſie as you complaine againſt? Be ſparing. You may call theſe *Truths*, which you now call *Hereſies*; *Paul* preached that *Doctrine* after, which before he deſtroyed.

To that of many heightning their ſpirits into contempt.

Do not aggravate againſt your Brethren; remember your own profeſſed ingenuity, in theſe words, *I would not excite Authority to needleſſe ſeveritie.*

To that of the *Brethrens politike advantage on your ſlow pace, and amicable carriage*, as you ſay.

Give not over your amicableneſſe for that, their *policie* is no warrant againſt your *dutie*; and if they be *politike*, blame them in print: For my part, I hate to ſee in any too much of *man* in the buſineſſe of *God*; but if ſome of the Brethren be *politike*, what is that to the reſt, who waite for the Spirit in the ſimplicity of their *own*?

But it may be you miſtake the advantages, and put their encreaſing upon Brethrens policie, which is the *power* of the *Goſpell*. You know in Chriſts time many beleeved on him, and the people went after him; and yet not policie, but his power gathered them.

To that of your *fire and drie wood, and that your ſetling a Government would be no bellows.*

Who are the *dry wood* you meane? and what *fire*? and what by the *bellows*? If it be this, that the ſetling a Government will quench our contentions; yea, and it may quench more then it ought, even ſomething of the *Spirit* may be quenched by it: Perſecution may put out many a Candle of the *Lords lighting*, and many a *coale* kindled from his *Altar*. But take heed there be not more *fire* in the *bellows* then in the *wood*.

To that of the *Anabaptiſts* and *Sectaries*, quenched by *Luthers mediation:*

I dare not beleeve your Hiſtorian, nor take all againſt them from the Pen of an enemie. He that takes the *Parliaments battells* from an *Oxford Pen*, ſhall read nothing but *Rebellion*, rather than *Religion*. And me thinks I obſerve much here in your obſervation to the contrary: We may rather think that *Germany* is a *field of bloud* to this day for ſhedding the *bloud* of ſo many *conſciences* for ſome *points* of difference. And for *Luthers mediation* againſt them; Look well, and ſtill me how much the *Lutherans* there have advanced in the Reformation: Have they not rather ſtood like *Joſhua's* Sun, where he left them? Let *England* take warning by *Germany*.

To that *of the Brethrens contentions, which are like bars of a Caſtle; and muſt not them be let alone* (you ſay) *as in our Wars?*

Yea go on, take them offended Brethren, theſe Caſtles, in your military way; but then, let your Warfare be ſpirituall, your weapons not carnall, put on the armour of *light*, &c. and take them by a *Goſpel-ſiege*, and we are ſatisfied.

But

But if you take them with the power of the Magistrate, with swords and staves, as they took *Christ*; if you come in this Gospel-Controversie to to take them as the Parliament takes in their *Towns* and *Cities*, by forreign Arms and compulsive Artillery, as your instance seems to imply; take heed lest you shed more spirituall *blood* to that under the *Altar*, that never ceases to cry, *How long, Lord, how long?*

Master *Ley's* Resolution, *Page* 32.

To that he saith, We have not yet any experience of our new Clergy. *Answ.*

How can there be experience of them, if there be no government to try them withall?

Reply.

So as you will have an hazard run both in State and Church for a new experiment upon the Ministers: but sure your *Statists* will tell you, it is not safe trying experiments with *State*; they are too *vast bodies* for that. What thinke you of that *Physician* that will cast his *Patient* into a *disease*, to try a cure on him? You know the old *morall adage*, *Turpius ejicitur quam non admittitur hospes*: One is sooner *kept out*, then *cast out*.

Master *Ley's* Resolution, *Page* 32.

To that, It is not safe trusting a power too far into those hands. *Answer. He need not much feare, the government will be so qualified, so disposed for the persons that manage it*, &c.

Reply.

These are faire promises. It is pitty that government should ever be set up, that cannot tell beforehand how well it will carry it selfe. Oh! faith *Absolon, If I were a King, it should not be thus.*

But, what is *a qualified Government* that is not *Christs*? I can never hope to gather *grapes* of *thornes*, or *figs* of *thistles*. Sure it can never be well for for the Trees of the Forrest when the Bramble will reigne.

Master *Ley's* Resolution, *Page* 33.

There are many of note who assume the best way to suppresse the multiplicity of Sects is to let them have scope, and they will run themselves out of breath; but I cannot give my Vote, false teachers are not to be tolerated, no, not for an hour, Gal. 2. 5.

Reply.

I would there were more such of that minde; I am sure it is *safest* and *soundest*. It is *safest*, there is no such danger in that of *crucifying Christ* in ignorance, of *fighting against God*. And *soundest*, for so they die out most naturally by their owne *unsoundnesse*, without *noise* and *commotion*. Sometimes the cure makes the greater disease, when the cure is not naturall but violent. For that of *Pauls* withstanding *Peter* to the *face*, I allow you all such *Gospel-wayes of contention*, so you only *withstand* them to the *face*, and doe

not

not as the *High-Priest* did command them to be *smitten* on the *face*. Oppose with words as *Paul* did, but not with swords, taking and turning the *Edge* of Authority against us.

Master *Ley's* Resolution, *Page* 33.

We experience, *saith he*, *But where reads this Writer this phrase?*

Reply.

You criticise on words; I cannot take time to do so; I wonder you (an Assembly-man) have leisure for that; this is logomachie, or word-fighting: and why not *We experience?* You know our times have found out such ways of *elegancy* in the *English*, though I thought not any such thing when I wrote. But why doe I trifle too? To your matter.

Master *Ley's* Resolution, *Page* 33.

But it appeareth by his, &c. Whether it be safe to commit the power, &c. *That to commit any power, or establish any government, especially the Presbyterial, is too soon or suddenly done, if done at all.*

Reply.

Yea, and it is not *too suddenly* if done at all, and not *done* as it *ought*, or in *Christs* way: I am for any thing of *Christs*, *when*, and where, and *how soone* you will.

Master *Ley's* Resolution, *Page* 34.

We may say as he; Some may be like the ten, yet others like the two Brethren. *For two ambitious* Presbyterians, *there may be ten more modest.*

Reply.

But how come you by such plenty of the better sort? It is not thought by most of your way; I am sure some of your way were taking care how to furnish their Presbytery. their 10000 Parishes. And this I know, that if there were such plenty, Why doe you make shift with so many of the *Episcopall stamp*, who keep their Parishes, and resolve while they live, to try out all turns of government, rather then turne off a *sythe* of *two hundred per annum*? But I beleeve the *English* Presbytery and Prelacy are well agreed in that.

Master *Ley's* Resolution, *Page* 34.

Besides, the Presbyteriall government is framed directly according to the Resolution of our Saviour.

Reply.

Not so directly neither: It is rather directly according to the prudentiall designe of your Assembly, as you say: so as all yet is but So you say, and we say the contrary; there is You say, and We say, Authority not Scripture and evidence, carries it on your side; And let the Reader judge betwixt us. Indeed you are able to prove by the Magistrate, that your Presbytery is some of it *Christs* way: That is an Argument of power, not of Scripture.

Master *Ley's* Reſolution, *Page* 34, 35, 36.

To that he ſaith, The Controverſie is hotteſt about government, &c. *It may be ſo without fault in thoſe that are for it, but not without crime in thoſe that oppoſe it.*

To that of his, Is it good parting with the ſtakes?

The Queſtion preſuppoſeth evenneſſe betwixt parties, whereas the difference is betwixt government and no government. The high Court of Parliament, and all the Orthodox Churches, &c. on the one ſide, and a ſmall inconſiderable party on the other.

Nor is it ſo much injury to reſolve for government againſt them, as the Biſhops, who had poſſeſſion of Prelacy by a preſcription legally &c.

To that of his, It is to be feared there is too much of man:

It is likewiſe to be in thoſe who deſpiſe government &c.

And if the Beas run moſt to this truth of government (as he ſaith) it is but as it ſhould be.

The Biſhops government being put downe, it is neceſſary ſome other ſhould be ſet up, and before all, the Preſbyteriall.

And if (as he ſaith) ſome other truths are wholly ſet by, it may be the fault of thoſe who ſet themſelves too much againſt government, I am ſure not in ſuch as are for the Preſbytery.

And for his caution *as he concludes with, I wiſh he had had more caution in his minde, and his paper; he had had few faults, and a ſhorter refutation would have ſerved.*

Reply.

You ſay, *The Controverſie may be hotteſt, yet no fault in thoſe that are for it, but againſt it.*

But, is all the heate in thoſe that oppoſe it? Nay ſure: Witneſſe the *importunity*, the *petitioning* of your party, *&c.* we ſilent all the time.

You ſay, *The difference is not ſo equall, but betwixt government and no government; Parliament and all Orthodox Divines againſt an inconſiderable party.*

Indeed it is unequall: It is betwixt a government of *man* of *Prudence*, as you confeſſe, and a *Scripture-government*; betwixt an huge Nationall Government, and *Chriſts little flocke*, or *Church*. Nor is it a Controverſie with the *High Court* of *Parliament*; we contend not with them, but humbly *petition* and *repreſent* the *truth* unto them: but this is the old way to winde in under the *wing* of *Authority*, and to engage them. But they are wiſe to diſcern, and not to be engaged as their Predeceſſors were by the *Churchmen*, as they called them; there are too many ſad ſtories.

But what of *our inconſiderable party?* We had rather be a *few* with truth, then a *multitude* againſt it. And how *inconſiderable* ſoever we are in number, the *ſtone cut out without hands* may fill the earth: the *Kingdome* of

Christ, and the *world*, are not so *one* as you would make them. *Unus homo totius orbis impetum sustinuit*; It was said of *Luther*; He was but *one* against a *world*. Your non-conformists were but inconsiderable to the Kingdom of Prelacy almost. A pebble in the hand of *David* may do more then a mighty speare in the hand of *Goliah*.

You say, *The Bishops had a better prescription even by Law for their government* then we.

But how is this? Is a *legall prescription* better hold then a *Gospell prescription*? Is it more priviledge to be founded upon a *Statute*, or *Act* of *Parliament* then *Scripture*?

You say, *If too much of man be in it is Controversie, it is in those that oppose and despise Government.*

But what is that to our Controversie? We are not of those that *speake evill of dignities, or despise government*, unlesse you count your *Presbyterie* to be that *government* and *dignities* spoken on by the *Spirit*; and that remaines to be proved: That which cannot be proved to be a *Scripture-government* cannot challenge a *Scripture-law* to *defend* or *secure* it.

You say, *If the Byas run most towards government, it is but as it should be*: Yea, if towards a *Scripture-government*; else it is as it *should not be*, and not as it *should be*.

You say, *The Bishops government is put down, some must be set up*; and that is Presbytery.

But there is one set up already, a *civill Parliamentarie government*, and will you set up another *above* that? or *ordinate* with that? Will you set up one *government* to *rule* another? or *tutour* another? And must you needs set up as large a *Dominion* as the *civill Power* hath? Must our *Presbytery* be full as *ample*, as *high*, and *supreame*, as *our Parliament*? Will no lesse territory or *Kingdom* serve it but all *England*? *Whole Nations*? Must Christs government be just as *broad* and *long* as the *world*? You find not the *golden Reed* for the *Temple* of that length. Now Reader, judg, which *government* affects *Dominion*? Which brings in *whole Nations* under the *Scepter* of it? Poore *Scripture-government* can be content to sit down in a *Village*; *To the Church in thy house*, saith the *Spirit*; In a *City* as *Corinth*, and over but a few there, the *Saints only* in *fellowship*; to the *Church* in *Corinth*: In a *Country* not over a *Country*: To the seven Churches in *Asia*, not to the Church of *Asia*, or the Church *Asia*, a Church taking in halfe part of the world. Sure if *Christ* would have had such a *National* comprehensive Church, he could have converted *King* and *Princes* first, and they should have given up their *Scepters* and *Kingdoms to Jesus Christ*, in the way of a *Presbyterian*? Nay it ought to have been so; *Jesus Christ* was bound in the way of *righteousnesse*, to have been the *pattern* and *modell* to us over *whole Kingdoms*, having not left it in *precept* in the whole *Gospell*;

ſpell; and we ought either to have had *preſcript* or *precept* to *order* and *command* us in what we obey.

You ſay, *If other Truths be ſet by it it is by thoſe that ſo oppoſe Government, and not by the Preſbyteriall.*

I ſee the Presbytery muſt be in no fault: Happy men! that have nothing but *Truth* on their ſide.

You wiſh *I had more caution in my mind and paper, and a ſhorter Refutation had ſerved.*

Cautions are not amiſſe both for *you* and *me*; and I think you had need of more *caution* of the two, by how much more *raſh* and *irrationall* the *Government* is, you *manage*. You that put *jokes* upon *whole Nations* in a day, had need to have the *cautions* of a yeers proviſion laid in beforehand.

And for your *Refutation of my paper*; do not *beare witneſſe of your ſelfe*; let *Truth* judge betwixt us, and let the Reader pray for a ſpirit of diſcerning to judge both what is *Truth* and which is *Truth*; that which *you*, or *I*, affirme. Nor will I ſay I have made here a *Refutation* of *yours*. If I have done well, *What have I that I have not received?* And if I have not, the Lord *enlighten* and *enable* me to *refute* my ſelfe.

Maſter *Ley*'s Reſolution, pag. 36, 37, 38.

To that of his, that the materiall Temple was more clearly left and known then the Goſpell paterne, *&c. Anſwer*:

1. *He would not be thought to ſide with* Sanballat *and* Tobijah, *and ſo endeavours to ſhew ſome conſiderable difference.*

2. *If it be ſo ſoon now for the Government, will he ſet a time for it when it will be ſeaſonable? or will he have it ſtay till it be a materiall building, or till we have inſpired Prophets?*

3. *It cannot be of too quick diſpatch, if we ſet it up by the dictates of the Holy Ghoſt in the New Teſtament; nor the determination ſudden, if after conſideration with Scriptures, with the beſt Divines, and collation of the exacteſt paterns, after long debates in the Aſſembly of Divines, where the diſſenting and liberty to object; and laſtly received by Parliament.*

4. *By the builders, ſpeciall regard hath been had to* Jeſus Chriſt for Foundation *&c. And now by Maſter* Saltmarſh *his conſent the work may go on, &c.*

Reply.

You ſay, *I would not ſeem to ſide with* Sanballat *and* Tobijah.

You ſay true, I would not. But every *building* is not *Temple-work*. And though I would not with knowledge hinder the *Temple* of the *living God*, yet if another *kind* of *frame* were in *building*, I would do my beſt to hinder, and be no *Sanballat* neither. But they are *Sanballats*, not whom *men*, but whom the *Lord* counts ſo. But ſurely they hinder more, that ſet up another kind of Temple then *Chriſts*, then *he* that adviſes to look well that

all be right and *Temple-worke* that is set up.

To the *difference* I made of the *materiall* and *Gospell-paterns*, you say nothing; and that is the *only considerable*. It may be as you said by *me*, you *are best able to deale with the other*.

You say, *I should set a time then for the setting it up.*

Yea, I shall set you a time, yet not in mine own *authority* but *Christ's*: When your *Patern* is all *Gospell*, and your *people* all *qualified* in that *Gospell-patern*, then is my time for *setting up*, and then is *Christ's* time too.

Nor would I stay you *for a materiall building*, as you say. You know I call you on to the *Gospell*: I am very far from turning you back to the *Law*; I call you on to *Christ*; I would not turn you back to *Solomon*.

And for the *inspired Prophets* you tell me I stay for, and would have you stay too:

Is not that a very *Gospell-way* to stay for the *Spirit's* coming into the *servants of the Lord*? Take heed of denying inspired *Disciples*. You know it is part of the fulfilling of the great *Prophecie*, *Acts* 2. Indeed some of the *Prelates*, many of them being *uninspired* themselves, and having little of the *Spirit*, or none, would needs say therefore, All *inspirations* and *Spirituall enlightnings*, &c. were ended in the Church, because ended in *them*: and because they were so *carnall* themselves, they thought none was *Spirituall*. And you remember how they made *Laws* even against the *Spirit* in Prayer.

I speake thus, only to remember you who spoke most against *inspiration* and the *Spirit*, lest you may let fall some *words* which may be taken up by some of that way, to countenance them in their Injectives. Not but that I esteem of you as one *inspired* your selfe in a *measure*, and having the *Spirit* of God in you; therefore *I* know the *Spirit* will be very tender in opposing the *Spirit*.

You say, you *ought to dispatch the Government*, because you have followed the dictates of the *Holy Ghost*, of the *Assembly*, and *Parliament*.

Then let me put one Question; Why is it not called *Christs Government*? Why hath it not a *Jus divinum*, a *Divine Right* put upon it, if all be of the *Holy Ghost* in it? But *I* would not mistake you; you say only that all is by the dictate of the *Holy Ghost*, of the *Assembly* and *Parliament*. So it is but part then, by your own confession, of the *Holy Ghost*; the rest is of the *Assembly* and *Parliament*.

You say, *The builders have had speciall regard to Jesus Christ the Foundation.*

I will not suspect the *Counsels* and *Debates* of any of the *builders*. *I* know the *Disciples* of Christ were true *Disciples*, though they had not all of the *Spirit* at one time which they had at another; *I hope* and *I pray*, that the Lord will make up to the *builders* what of the *Spirit* he hath not given

given them, that they may both *see* to *build* right, and *see* where they have *builded* wrong; and to pull down againe, as well as set up.

And whereas you say, *The building may go on, by Master* Saltmarsh *his own consent:*

I say, your building will go on it seems, whether Master *Saltmarsh* consent or no. Master *Ley*, in his capacity, is better able to *put it on* at this time then Master *Saltmarsh* is to *put it off* to another time, unlesse the Lord who is above all, and hath the *mighty*, even the *Princes* of the earth to command, work for his own glory *above all that we can or think.*

Master *Ley*'s Resolution, pag. 38, 39, 40.

To the second Objection *and* Answer *of Heresies and Schisms, and so they might have done from* Iohn's *first Sermon, he saith,*

1. *Why doth he begin with* Iohns *first Sermon? Were not the* Esseans, &c. *Heretickes and Schismaticks?* See *Epiphanius*, &c.

2. *He makes* Pauls *Epistles the* terminus ad quem *which from* John's *first Sermon to the last, make up Twenty nine yeers. After the Epistles, he brings in the sending the Spirit*, &c. *which was but five yeares after the first Sermon of* John Baptist.

3. *Before the end of the Epistles, that Government was not which we find in Scripture; and if so, the Church-Government was not long suspended.*

4. *Nor would it prejudice our expedition: People of that Age could not be so easily gathered as with us they may be.*

5. *What was long in establishing in Primitive times, cannot be said to be hastily done now, after so many discussions and deliberate resolutions.*

Reply.

You say first, *Why begin I for Heretickes and Schismaticks from* John's *first Sermon?*

I begin there, because there began the *mystery* of the *Gospell*. And yet I shew you that no *Government* began with that *Gospell manifestation*; by which I made appeare, that if Government had been of such *morall necessity*, why was it not *given out* with the Gospels first *giving out*.

Now you prove in a *chronologicall* discourse the space of *time* from *Johns Sermon* to *Pauls Epistle*, to make the *time* appeare for *Government*. And, after you have summed up all the *time* and *periods*, and find it no two or three *yeers* work, you conclude People of that age could not be so easily gathered as now: Nor the *long establishing* then to be an *hasty establishing* now.

And now, after all this *discourse* and *ravellings* out of *time* from *Johns Sermon*, &c. What have you gained? Not that the *Government* was soon setled. Then you have proved (much to my advantage, and in a clearer and fuller computation then I did) the *contrary*. So as you have only been taking some *learned paines*, if you well observe, and the *Reader* well

observe you, to prove that the *Government* at first was not suddenly cast into *modell*, nor *brought forth* in *practise*, which is the very thing *I* aimed at; and truly your pains in it have been more exact then mine; and I thank you for it.

But you say, *It ought not to be so now; nor can it be said to be hastily done now, that was done so long ago.*

You say true in that: But you know the same *Spirit* must *reveale* it that *formed* it; and it formed it at first by *degrees*: and the way of *Revelation* hath been more *years* then the first *forming*; reckon but your *Antichristian* years as exactly as you have done your first *Christian* and *Primitive* yeares, and you may be more satisfied. So as all, both the first *Revelation* of it from Prophesies, and the latter from *Antichristianism*, makes all for the not hastening, which I aimed at.

Indeed, if you can as infallibly assure us this *forme* and *modell* is the very *forme* then given out, it were very true that you say, *That it cannot be said to be hastily done now, what was done so long agoe: viz. If it be that very one which was done so long ago.*

For your exception against me concerning my placing the *giving* of the *Spirit* so late, if you interpret *sense* by the strict order of *words*, you will lose many a Scripture truth in the words, as you well know.

Master *Ley's* Resolution, *Page* 40, & 41.

To that of Heresies, &c. *he saith*;

What if they do not stir up their Patrons against the State, &c. but they busily poyson the soules of the people, and shall they (if as Paul Best*) be suffered to blaspheme and reproach, and perturb the publike Peace? An Indulgence much like old* Elies, *&c.*

If Truth be not more precious then Peace, why doth our Saviour say, He came not to send peace? And why do the Fathers contend so against the Arrians *about a letter? And why we so with the Romish Religion rather then be at peace with them?*

For that of morall transgressions, he would have the Magistrates set on.

Set on? By whom? We have not such meane thoughts of the Magistrate as to make mention of him in such terms of disparagement.

And for all his Disciplines regulating men for religious walking, there will be worke enough for the Magistrate to bring them under civill tryall for contumacie, &c.

Reply.

You say, *What? If heresies stir not up, they poyson souls.*

If they poyson, let the Gospel-antidote be appl ed then and no other way which the *Gospell* will not beare nor allow; there is the *sword of the Spirit*, and *weapons* not *carnall*, but *mighty* and *spirituall*.

For that of old *Elies* indulgences which you speak on, you are still looking

ing upon *Moses*, though you tell us of *Christ*. Make the Kingdome of *Israel* and of *England* the same; a *Jewish* and *Christian* State the same; and then we shall allow you both *Elies* sin, and his *sons* maintenance by tythes & offerings.

You say, *Truth is more precious then peace*; yet there is a *peace* precious as well as *Truth*, even the *Peace* of *Christ*, as well as the *Truth* of *Christ*.

But to the businesse; You would prove *Truth* to be precious, to the disadvantage of *Peace*; and therefore you bring in the *Fathers* against the *Arians*, and us against the *Papists*, and *Christ* against *Peace*. But what would you prove? Would you prove that *truth* ought to be established against *peace*, and *peace* to be no way to *truth*? Surely *truth* and *peace* doe meet together; nay, they are so much *one*, as there is even a *truth* in *peace*. He that was *Truth* it self could say, *My* Peace *I leave with you*.

But, What of the *contention* spoken on of the *Fathers* and *us*, &c. If there be any quarrelling for *Truth* either by the *Fathers* or *us*, but in a *Gospel-way*, we are not excusable neither doth *Christ* speak of *truths* drawing *swords*, but of *swords* drawn against *truth*; which is no Argument for you. When *Peter* would draw a *sword* in the defence of *truth*, *Christ* bid him put it up. So far is he against your way of defending *truth*.

You say, *By whom should Magistrates be set on, and that you cannot speak in such disparaging words?*

By whom be set on? By the *legislative power*, by the *Parliament*. The *Parliament* can set on their respective *Committees*, *Justices* &c. and is this any disparagement? I speak of *subordinate Magistrates*, not of the *supream*.

You say, *There will be worke for the Magistrate enough, to punish the contumacious*, &c.

That is in *English*, the *Presbytery* will keep the *Magistrate* doing: and now who disparages the *Magistrate*? Who set them on work? Who makes them their *Deputy-punishers*? Nay, Who is the *Satan* to whom the *excommunicate* are delivered? It is an expression not much beside your *principles*: and who disparages the Magistrate in that?

Master *Ley's* Resolution, *Page* 41. & 42.

To that of Truth, being otherwise armed from Heaven; *I answer*:

We think it not meet to devide the subservient means from the supreme power, nor the exercise of Discipline from his assistance who can make it effectuall, the sword of God *and* Gideon.

To that of the imputation of jealousie, &c.

There is a godly jealousie, which would set up as many securities as may be against Heresie and impiety.

The faulty jealousie is theirs that would stifle the Government: but there is a fear which we professe of Gods anger for connivance and communion with heretical men, &c. *There is in some an averseness to Heresie in a true zeal and love of God.*

There

There be many other causes of jealousie, but I will take but that one of the Lords and Commons, p. 43.

If Master Saltmarsh *had well considered who were engaged, &c. he would not have undervalued their piety and prudence, to compare them with* Papists *and* Prelates.

I will conclude with a peece of his own politick advice, &c. Upon such principles is Church-Government ordained: for his Text out of the Revelation, Rev. 18. 1. *As he began, so he ends with mis-application of Scripture.*

Reply.

You say you cannot *divide Discipline from his assistance, who can make it effectuall.*

That is, from the *Magistrates*. This is a signe without further Argument, that you do not hold your *government* for *Christs*, because it cannot be *effectuall* of it self, without help from *below*, and the *world*, and to another *power* then its *own*; nor is the *sword* of *God*, and *Gideon* any faire and just proof for joyning *Presbytery* and *Magistracy*; it joynes only *God* and the *Magistrates*.

You say, *Your godly jealousie will set up as many securities as may be.*

But then they are *warrantable* and *Gospel*-wayes of *security*. That is no *godly jealousie* which sets up other wayes; as *Herod* killing all the *children* to secure his Kingdome; *David* dissembling to escape; *Iacob* to get a *blessing*: there is jealousie, but no godly jealousie nor warrantable security: So to secure any *way*, though of *truth*, by a *power* not allowed on in the *Gospell*, as no such compulsive power is in your way, is not to be *jealous* with a godly *jealousie*; though I deny not but some of those may be *godly* who are so *jealous*, but not in *that*.

You say, that *some fear Gods anger for their communion with Heretick, &c.*

You know all such *feare* is only *warrantable* in the *Church* not in the *world*: It is not so with the *Nations* now as with the *Iews*. Now if we have not *communion* with them in the *Nation*, we must goe out of the *world*. But, What *communion* is this you meane that will bring *Gods anger*? You have your liberty to withdraw, to separate as they from you: If it be *nationall* or *civill communion*, then you *pluck* up the *tares* before the *time* of *harvest*.

But whom you esteem *Heretick*, they it may be think they have as good *Scriptures* to esteem you so; and this is *Heretick* for *Heretick*, *interpretation* against *interpretation*. And since there is only a *sufficiency*, but no *infallibility* now as before; since there is no *Apostles* for *interpretation* as at first, for *Revelation*, why do we thus cry out, *Heretick*, *Heretick*; the *Sword*, the *Sword*? Let me put one Question here.

Suppose those you call *Heretick* were of equall number to you, and both of you equally numbred with *Magistrates*, and both of you equally *principled* for *persecution* and both equally calling out for the *Magistrates Sword*; What clashing of *swords* would there be! What *edge* against *edge*! What

authority

authority against *authority*! What *power* against *power*! What *bloudy doings*! What *sad workings*! What *confusion* would there be! This is an *Image* of your *Incorporation* of your two *powers* that you so plead for in this kind. If we were equally *principled* and *armed* for *persecution* as you are, and acted by your spirit; Ah, what a Kingdome would here be!

You say, *Some have averseness to Heresie in a true zeale to God.*

These are but generall *notions* of *Heresie*. Every thing is not *Heresie* that is called so. And for *true zeal to God* in that *averseness*, all this is granted, if that be *Heresie* indeed. But how if it be such a *zeal* as *Paul* saith the *Iewes* had, a *zeal, but not according to knowledge*? how if it be such a *zeal* to God as *crucified the Sonne of God*: and such a *zeal* there hath been, we know. The *Iews* did much in zeal to *Truth*, even against *Truth*.

But you close up with that of the Lords and Commons in an Ordinance, *&c.*

I am afraid these are such proofs as you intend most in your *Presbytery*, to make your supplement to *Scripture* from *Authority*, and so to make us beleeve what you cannot perswade us to beleeve, and to make it out by an *Ordinance* what you want by *Scripture*.

But I hope that *honourable Senate* will rather let you argue from the *Scripture* against us then from their *Authority*.

But I have not to doe here with answering *Ordinances of Parliament*. I contend not, but submit to them in every *Ordinance for the Lords sake*; nor doth my Argument lie against any thing of *theirs*, but *yours*. I dare not undervalue them to count them as *Parties*, but *Iudges* in our difference. I appeal to the Parliament, as to *Cæsar*: nor in it a faire proofe of *Truth*, to draw the *Magistrates Sword* out of the *Scabbard*.

You say, *You wonder, considering who was ingaged, I would so undervalue them to compare them with Papists and Prelates.*

I did consider who was ingaged, a *Parliament*, &c. and had I not highly valued them, I had not ventured so far in my *Quære*. I considered the *sad* and *fatall* troubles which attended the *Magistrates* ingagements with the *Ministers*; the *bloud* which hath been powred out by *Nationall compulsion* of *tender consciences*; and like a *spirituall Watchman*, I could not but blow my *Trumpet*, and give warning. And for my comparison of *Papists* and *Prelates*, I appeal to the world if there be any reproach; whether it be not in the *Interpreter*, rather then in the *Author*. But I know no such thing by my *Paper*: And if it be lawfull to draw in *consequent conclusions*, and then father them, I could prove you to speake *Treason*, *Blasphemy*, *Idolatry*, *Atheisme*, *Heresie*, nay, *Independencie*, which some of your Way thinke worse. *Anabaptisme*, *Separation*, which would seeme to be as hatefull to you: But I judge you not in any such sort; nor had I spoken so far now, but in a just *Vindication*.

You say, *You will conclude with my Politicks; and upon such Principles as mine, Church-government is ill-aimed.*

I have told you my *Politicks* were written by my *dimmer light*. And if your *Government* be built upon no better *Principles* then mine, I cannot but be out of conceit with that *Government*, being so far out of conceit with mine own *Principles*; and it makes me think the worse of it because my former *Principles* hit it so well. Those *Principles* you speak on are partly of *Civill* power, and the *Sword*; and the Dominion or Scepter in the *Gospell*, is more *Spirituall*.

You say of my Text in the *Revelation*, Revel. 18 1. *that as I began, so I end, with misapplication of Scripture.*

Misapplication is a word sooner *writ* then *proved*; and my reasons were rather crowded then ordered in my Paper.

The Scripture was this: *For the Angell that came down from Heaven hath great power, and the earth is lightned with his glory.*

Which Scripture there applyed, doth hint to any that will not rather *cavill* then *interpret*, that my only reason for delay of *Government* was in this: An *Angell was yet to come with power and glory*, or, the *Gospell* would fill the *earth* with more *light*; so as we should not shut up our selves too soon in the *dark*.

And now Reader, judge whether it be my *misapplication*, or his *misinterpretation*.

Spirituall Principles drawn forth.

Gospell-Truth is one and the same.

THat which is only in some *parts* of it warrantable by the *Word*, is not *purely*, nor in a *Scripture-way* warrantable. For there is not any *Will-worship*, but it hath something from the *Patern* of the *true*. The *Samaritan-worship* was stopped after the *Jewish*; and the *Jewish*, when *Christ* came, had *Priests*, and *Temple*, and *Sacrifices*, and was copied by the *Law*: But then there was *Traditions* and *Commandements* of *men*. That is *pure Gentilisme*, which hath no *Image* of *Gospell* nor *Legall Truth*. *Antichrist* sits in the very *Temple* of *God*, though rather *upon* it. *False Christs* call themselves *Christs* as well as the *true*. The great *Image* had a *head* of *Gold*, though *feet* of *Iron* and *Clay*. Every *Heresie* hath a *Scripture Word* in it. But *Truth* must be *all one* and the *same* and *Homogeneall*; not in *parts so*, but *all so*. There is but *one Lord, one Faith, &c.*

Prudence and Conscience, are the great Engines of Will-worship.

THings of *Prudence* meerly, are not to be admitted into the *Spirituall-way* and *Gospell-designe*. *Prelacy* had its *Prudence* for every new *additionall* in *Worship* and *Government*. And once let *Prudence* open a doore,

and

and then will more of *man* creep in, then the *Law* of *God* can keep out. Nor is that to be admitted, which is so received a Maxime, *Though not directly, yet not repugnant to the Word.* Christs *rule* is not such: he opposes any *Tradition* to the *Commandements* of *God*. Not *direct* from Scripture, is *indirect* and *repugnant*, though not to the very *letter* of such *words*, yet to the *form* and *Analogie* of truth to the *generall Scripture-Law*, *viz.* the will of God, that *nothing shall be added or diminished*, & *ye are* only *my friends*, saith Christ, *if ye do what I command you*; and *the Lord will raise you up a Prophet, him shall yee heare*. For if any thing of *Prudence* is to be let in, then something of *Tradition*: for *Prudence* can make nothing *higher*, nor *purer*, nor *better*; *man* can but give his own *Image* to the things he makes *himself*: though he make them up of *divine materials* from Scriptures, yet the *form* none but the Lord himself can give, and the *form* is that which stamps *Christs Image* upon every *Truth*. Every thing in the *Word* hath a *form*; that is, it is such a thing of *truth*, and not another. Nothing but Gods *power* and *will* can make a thing *Truth*: his *power* creates it, and his *will* creates it *such a Truth*. Nothing is agreeable to the *Will of Christ* but the very *Will* of *Christ*. The *Will* of *Christ* is the only *Legislative power* in the *Gospell*. Nothing is agreeable to his *Will* but what he *wils*; & every thing is repugnant to his *will* but what he *wills*: for as this *will* is the *supreme generall law*, & indeed the very *form* or *essence* of *Scripture* & the *Word* of God. And whatsoever is devised by *Prudence*, though upon *Scripture-materials*, yet being not the *mark* of this *will*, not having the *Stamp* or *Image* upon it, is none of *Christs*, but as repugnant as any other *Tradition* or *invention* of *men*.

And here let us look to that *new*, though *old* design against *Truth*, the most subtill, undiscernable, and *divinest* kind of *Will-worship* in the world, that which some call *Scripture-consequence*, an *unwholsome word* as it hath been cried: for under colour of *consequence* what *conclusions* may be promoted! What may not *Reason* draw from *Scripture*, and what may it not *fashion* like a *Truth*? But consider, in *Parliament Laws*, or *Ordinances*, or *Commissions*, is it lawfull to take them and from every part of them to draw out results of our own? and when there is but one *Law*, make many subordinate *Laws* of our own; and frame *Laws* out of *Laws*, and *Ordinances* out of *Ordinances*, and *Commissions* out of *Commissions*? No sure: But we must keep to that one generall, entire, litterall Law and Will of the Parliament. Is it thus in *Laws humane*, and not much more in *Ordinances divine*? Yea, there is the same oneneſſe, entireneſſe, indivisibility, and essentiality of the *Truth*.

Nor do I here disapprove any Scripture-consequence, if meerly consequent and not formed up into a *Law* by meere reason; for then *men* make *Laws* from the *Laws* of *God*; and this is not the least *engine* that *Antichrist* hath wrought with.

The people are Brethren and Saints in Christs Church; but in Anti-christs, Parishioners and Servants.

WHat kind of *Government* is marked out in *Scriptures* for sitting on the *waters*, or *people*? Christ governs by the people *ministerially*, not over the people *authoritatively* only; and the people being once in his *Church-way*, lose their *old* capacity for a *new*, and are raised up from people to Brethren, to Churches. It is a saying of Master *Goodwyns*, and Master *Nye*, not so *pleasant* as *true*. The *Clergie* had at first the *golden ball of government* amongst themselves, and it is not much mended any where, but in that Church where the people have their *Interests* as well as *others*; they are the *Clergie* properly, a *notion* which the *Ministers* got on y to *themselves* till of late: The *interest* of the people in *Christs Kingdom* is not only an *interest* of *complyancy*, and *obedience*, and *submission*; but of consultation of *debating, counselling, prophesying, voting, &c.* and let us *stand fast in that liberty wherewith* Christ *hath made us free*.

Presbytery it self is founded on Principles of separation, which yet they condemn for Schism in other Churches; nay, is the greatest separation.

WHat is a *Presbytery* over Congregations or a Congregation, but a Church gathered out of a Church? Nay, is not that the only Church; and the remainder of people made but an accessory, or something of *another kind*, or rather the *Nation* or *Kingdom* which is only subject to this *power supream*? And though *Presbytery* be but a Church-gathering, and founded on a *Principle* of *seperation*, yet do they not disapprove, and condemn seperation, and *semi* or *half-seperation* and Church-gathering for *Schism*, &c? When their own *power* is a *Schism* respectively to the *Parishes* that are distinct; and whatever *distinction* is formed to make them appear as part of their Congregations, yet is it indeed so. Is not their whole power defended to be *entirely*, *essentially*, *dispensatively* in the *Presbytery* called by themselves the *Church*, and by the very *authority* of *one* whom I name with reverence to his learning and moderation, Master *Herle*?

So as I wonder why there should be such *envyings*, *raylings*, *accusings*, *dissentings* betwixt us that are beleevers, though of severall waies, when as each is *principled*, *founded*, *administred* upon the same ground and way of *Schism*, *seperation*, and *Church-gathering*; nay, the *Presbytery* hath more *Schism* and *separation* in it then the rest, by how much it is constituted from the people and Brethren, and Acts in its ministration apart too, viz. *over the people*, rather then with them.

None to be forced under Christs Kingdom, as in the Kingdoms of the world.

IN a *Spiritual Government* the *ignorance* of people which some would have for expedition, that they may practically know it, is no Scripture way

way of knowing: in practicall godlineſſe, things muſt be known before practically known; and *practice* is to begin from *faith*, and *faith* from *knowledge*; elſe the *obedience* can be but *blind*, *mixt*, and *Popiſh*. Indeed in things *civill* or *morall*, practice may bring in *knowledge*, *habits* may be acquired and gotten by *Acts*; a man may grow *temperate* by practiſing *temperance*, and civilly *obedient* by practiſing civill *obedience*; but it is not ſo in *ſpirituals* there, *habits* go before *acts*, *ſpirituall infuſions* before *practices*.

Indeed the Laws of States and Kingdoms and Civill Policy, teach men beſt by ruling them practically; but it is not ſo in the Church, men are not to be forced into *Chriſts Kingdom* as into the Kingdoms of the world; the Kings of the Nations exercile their Dominion; it ſhall not be ſo among you.

The power of a formall Reformation in a Government makes it not Chriſts Government,

A *Government*; though not purely *Chriſts*, may be made up of ſuch Scripture and prudentiall materials as may much *reform* the *outward man*, even as a meer prudentiall *Civill-Government* may do, if ſeverely executed. The *Romans* by how much they excelled other Nations in Laws, ſo much the more they excelled them in a people *reformed*, *moralized*, and *civilized*, in many Civill States, meerly from their wholſome Policy and adminiſtration, excellent and precious *flowers* ſpring up, many *morall vertues*, as *prudence*, *temperance*, *obedience*, *meekneſſe*, *love*, *juſtice*, *fortitude*: Yet all this makes not a *Government* to be *Chriſts*; but only that which is meerly the *Diſciplme* of *Chriſt*, and *Policie* of *Chriſt*. *Prelacie* in its Primitive time did reforme; the *beaſt* like a *lamb*, which compelled the Nations to Worſhip, and made even *fire* to come down from *Heaven*, or was religious in the eyes of men, and did miracles; yet was no *true* nor *heavenly* Power neither.

There are certain parts and degrees of Reformation common and *communicable* with the *Government* of *Chriſt* and other Governments; but then, there is a *forme* and *Image* of *Chriſt* in it which no others have, and ſome certain ſpirituall operations and workings which exceed the power of all other Governments; and this makes the *difference* and puts on the *eſſentiall*, *true*, and *individuall forme* upon it; ſo as in choyce of Governments they are not to be choſen by ſome Summer-*fruit* in the *outward man*, but by the *Word* and *Spirit*.

The viſible Church or Communion, is the Image of the inviſible or myſticall.

THe *inviſible* or *myſticall* Church is made up of *pure living ſtones*; all is *ſpirituall*, and yet all not *ſpirituall* in the like *kind*, nor *degree*; *Jeſus Chriſt* the *corner ſtone* is both *God* and *man*; and ſome of *his* differ in *glory* as one *Star* differs from another: and as it is here, in this *ſpirituall inviſible*,

glorious building; so is it in the outward, visible Communion below, or building here, which is the Image of that above: The Temple here is according to the Patern there; and as that is of true, reall, essentially spiritual living stones; so the Church here is to consist of such as visibly formally, and outwardly appeare so; and therefore called Saints, and golden Candlesticks, and holy Nation, &c. And though all the materials in this building are to be proportionable, and pure, to make up a representative of the Church above; yet all is not of one square, and measure, and polishing: some are greater and some lesse; some Babes and children in Christ; some smoaking Flax, and bruised Reeds: And as this Church bears the Image of the heavenly, so the materiall one bore the Image of this: there was pure stones, gold, and Cedar: so as there is room in the Church now for any small stone or the least peece of timber, if it be but lively or squared, if Cedar or Firre.

How Christ is a King of the Nations, and of the Church, and how an Head.

CHrist is a King to the Nations, and to the Church; nor doth he rule the Nations as the Church, nor the Church as the Nations; he rules ministerially in his Church and Monarchically in the Nations; he rules with a golden Scepter in his Church with an iron Rod in the Nations: Nor doth Christ rule as the Kings of the Nations, who finding people rude, barbarous, uncivill, subdue them into obedience and civility; but so doth not Christ in his Church, that we know on; the dispensation of his Word (not of the Government) first subdues.

And it is true, Christ is an Head, but not an Head to every body; he will have a body proportionable to his Head both here and hereafter, in earth as well as in heaven, he is a pure, holy, glorious Head in his Gospel-dispensation, and will have a body suitable pure.

Not only is the visible body of Christ thus pure, but every truth of Christ bears the Image of Christ; every truth of his hath something of himself in it who is Truth it self; I am the Truth saith Christ; every beam of light is light, every truth is a sparkle of truth it self. Thus we may judge of truth by what of Christ we see in it. They who break a Chrystall, may see their face in every peece and parcell: so in every thing of Christ there is an Image of Christ, either of his purity, or holinesse, or love, or humility, or meekenesse, &c.

The Presbyteriall Government, and the Worlds, of the same equall Dominion.

WHat kind of Church-government is that, which will set up it selfe with the Civill and State-government, even co-ordinate with it, if not to the ruling and tutoring of it? which hath as large a Dominion as the other? which is as full, as ample, as high, and as supreame? which no lesse territorie then a Kingdome will serve, then a whole Nation? Nay Christs Government be just as large as the worlds, which Government affects

Domi-

Dominion? which brings in whole Nations under the Scepter of it? This, or that little one in the Scripture, which sits downe sometimes in a house, *to the Church in thy house*; sometimes in a City as *Corinth*, and over a few there, to the Church in *Corinth*, in a Countrey, not over a Countrey; to the *seven Churches* in *Asia*, not to the Church of *Asia*, or the Church *Asia*, a Church a fourth part of the world. Sure if this *Nationall* and *comprehensive* Church were the *pattern* we should walk by, Why did not *Christ* begin first at *Kings* and *Princes*, and so bring Nations and Kingdomes, and make Churches of them? But we see no such thing, he begins *lower*, at the *base* and *weake*, and *foolish*, and *few*; and raises up his *Kingdome* from the *bottome* of the *world*, and not from the *top* or *pinacle* of *Princes*, *Kingdomes*, and *Nations*.

The Nationall, and Congregationall Church-covenant, both lawfull, or both unlawfull.

HOw can a *Church-covenant* be unlawfull, if the *Nationall-covenant* be warrantable? and why doe any plead against *that*, who are for *this*? A Covenant is *condemned* in the Congregationall Church, and yet *commended* in the Nationall. Now, How can a Church-covenant be both true and false? Is a *great* Church-covenant lawfull and a *little one* unlawfull? a Nationall Church-covenant warrantable, and a Congregationall unwarrantable? But *Covenants* in their nature were a *dispensation* more of the *Old Testament-strain*; a Nationall Church had a Covenant to gather them up into their Nationall *way* of *worship*, and were under the *Lawes* of an *external Pedagogie*; and now the *spirituall dispensation* being come, even the *Gospell* of *Jesus Christ*, there is a fulnesse of *spirit* let out upon the *Saints* and *people* of *God*, which gather them up more *closely*, *spiritually*, and *cordially*, then the *power* of any *former dispensation* could: the very *Covenant* of *God* himself, of which the former were *typicall* and *Prophetical*, comes in *nakedly* upon the *spirits* of his, and drawes them in, and is a *law* upon their *inward parts*, sweetly compelling in the *consciences* with *power*, and yet not with *force*, with *compulsion*, and yet with *consent*; and surely where this *Covenant* of God hath its *kindly* and *spirituall* operation, there would need no such *outward supplement* as before; but *because of the hardnesse of our hearts*, it is thus, from the *beginning* it was not so; the *spirit* tyed up *thousands* together then.

Let *States* then have any *prudentiall security*, any *designe* of *sound wisdome*, to *conforme* people together; but let the *Church* only be gathered up by a *Law* of a more *glorious* and *transcendent* nature, by the *pure Covenant* of *God* himself, with the *souls* of his.

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We receive and give out Truth by parts.

MEn are to be judged and followed according to the *degrees* of *light* they receive; and if any have some *light*, that *light* is not to be used as an *advantage* to all their other *darkenesse*, as if all their *darkenesse* might passe under that one *beame* of *light*. The *light* rises upon the *Prophets*, as the *Sun* upon the *Earth*; it is *dawning* and *morning*, and *noon* with them. Thus came the *Gospell*; *Iohn* preached *Repentance*, *Iesus Christ Faith* and *Repentance*; *Iohn* came with *Water*, *Christ* with the *Spirit*, and first in *Parables*, and after in *power*: the *Apostles* they knew first *Christ* for *Messiah*; then, that he should *suffer* and *die*, and *rise* againe, and then the *Kingdome of God*. *Luther* knew first that *Indulgences* were *unwarrantable*; and after, that *Popery* was *Anticonristianisme*, and *Rome* was *Babylon*, and *works* could not *justifie*; and after, *conscience* was not to be compelled in *spirituals*. Thus we grow from *Faith* to *Faith*, to the *fulnesse* of *stature* in *Christ*, to a *perfect man* in him, *growing* with the *increasings* of *God*: The *Kingdome* of *God* is like a little *leven*, like a *grain* of *mustard seed*. So as while we see but *things* in *degrees*, we are neither to be too suddenly admired by *others*, nor our *selves*.

All Covenanters are bound to contribute to Religion as well as State.

WHosoever hath Covenanted, is bound to assist the Publike to his utmost in every *Condition*, and *Calling* and *Place*, and *Way* accordingly, from *naturall* abilities to his *relations*, from one *relation* to another, even to alike that of *Christian* and *Spirituall*; his *Prayers*, *Counsell*, *Notions*, with *Contributions* of all sorts. *Civill*, *Naturall*, *Temporall*, *Spirituall* He is bound by *Covenant* to discover *malignity* in *State*, in *Church*, *enemies* to *God* as well as *man*; *endeavours* to any thing of *Popery* and *Prelacy*, under what *visage*, *habit*, *form* of *Words*, of *Doctrine*, *Discipline*, be it *Presbytery*, or whatever, if repugnant to the *Word of God*, as we are perswaded in conscience who have *personally* Covenanted. The *breathings* and *speakings* of the *Spirit*, are not to be *quenched*: Every *season* is for the Lords service; *in season and out of season*: *Watchman*, *watchman*, *what of the night?* The *Spirit* is powred upon *sons and daughters*. *Synods* of *men* are not *infallible*: Not because more *men*, more of the *Spirit*. The *liberty* of the *subject* is that of *soule* as well as *body*; and that of *sons* more *deare*, *precious*, *glorious*, *The liberty wherein Christ hath made us free*. *Be not ye* (then) *the servants of men in the things of God.*

We are to try Truth, and so receive it in its Degrees.

ENquiries for *Truth* ought to be according to *Scripture-rule*; and that *rule* lights us on to the *triall* of all things, and *proving spirits*, and *judging* between the *precious* and the *vile*. The *water* that is mingled with the *wine*,

the

the *Tares* with the *Wheat*, will require ſound *tryall*, leſt we make but an exchange of one *Error* for another. The Apoſtles waited for the *Spirit*, the *Bereans* ſearched the *Word*: we are bidden to *trie* and *prove*. The *Prophecies* of *ſeducers*, *falſe Chriſts*, *Antichriſt*, with lying *wonders*, are as reall cautions given out by the *Spirit*. The *examples* of former Ages, *Luther*, &c. were enlightned by *degrees*. *Angels*, who ſee by *viſion*, ſee but as God reveales; much leſſe *men* who take in *Truths* by *ſpirituall reaſoning*, as well as *revelation*. *Ariſe, why tarieſt thou*, is a Text only for him who had ſuch a *Viſion* as *Paul* to *obey* by, and ſuch a *Viſion* as *Ananias* had to *Preach* by.

No Church-way INDEPENDENCIE.

THe *Beleevers* for the *Church-way* falſly called *Independents*, they hold on *Chriſt* for a *ſpirituall Head*, on the Magiſtrate for their *civil Head*, on the Body of Chriſt *above* and *below* in the *communion of Saints* here: their *Dependency* is *ſpirituall*, *Miniſteriall*, *communicative*; not *Claſſicall*, *Provinciall*, *Nationall*: Their *power* is *for* one another, not *over* one another. They cannot *mingle* or *embody* with thoſe in a *Way* not of *Truth*. Their *ſeparation* is not from *men* but *manners*; not from *beleevers* themſelves, but their practices and corruptions. Nor *go* they out, but they are *called* out: *Come out of her, my people*. &c. And thus the *Jews* were *Independent* to the *Nations*, the *Chriſtians* to the *Jews*, the *Reformed* to the *Papiſts*, the *Non-conformiſts* to the *Prelaticall*, and *theſe* to the *Non-conformiſts*.

A ſpirit of Love and Meekneſſe becomes Beleevers.

THey that write not as *enemies*, are likely to prove better *friends* to the *Truth*, becauſe they raiſe not ſo much *duſt* with their ſtriving as others, to *blind* one anothers ſight. Thoſe *ſpirits* which caſt men ſometimes into the *fire*, ſometimes into the *water*, are not from *Chriſt*; it were happy the Lord would caſt out thoſe, and let a more *Goſpell-ſpirit* walke amongſt us; we might then ſooner attaine to that of the Apoſtle, *To walke by the ſame rule ſo far as we have attained together*, till the Lord reveale and the *ſtronger to beare with the weake*; and to *pleaſe* one another to *edification*, rather then our ſelves, in *all things* wherein the Lord may not be *diſpleaſed* in the way of his diſpenſation. I know no advantages we have got, but the reviling our ſelves before our *enemies* as well as *one another*. And oh! why do we tell it *Gath*, and publiſh it in the ſtreets of *Askalon*, to make the *uncircumciſed* triumph? Was the Lord in the *wind*, or in the *fire*, or in the ſtill *ſmall voyce*, when he ſpake to the Prophet? only in the *ſtill voyce*. How was the Lord heard in the time of his *Indignation*? *Men heard the voyce of the Lord God walking in the garden in the coole of the day*. Oh! could we find out the cooleſt times to ſpeake and write one to another in, and not in the *heat* of the day, as we do.

When a State-conscience is fully perswaded; doubtfull, and so sinning.

IT is with a *Publike* or *State-conscience*, as it is a *personall* or *particular conscience*: What is done, must be done in *Faith*, or else there is *weaknesse, doubting*, and *sin*. Now where there is not a *full consent* and *perswasion* from the *Word of faith*, there cannot be *faith* properly, and where there is not a *Word of faith* for that *Conscience* to be grounded upon, there cannot be a *purely* and *spiritually* full perswasion. And one may question whether in *spirituals*, as in *Civils*, Votes and Voyces are to make *Laws*; for in the *Gospell* we find that *Divine* Laws have their *subsistance* there, without the Vote of any: and that is only to be a *Law* or *Truth* in the Church and Kingdom of Saints, not what is so in the common *consent* or *voyce*, but what is a *Law* in the very *Gospell-truth* of it. If the Laws of *truth* were founded as the Laws of *Civill-States*, in a meere *Legislative power*; then *Popery* hath had as good assurance as any; they have had *most voices, most Counsels*: and so *Arrianism*, when the world went after it.

Post-script.

The Testimony of Salmasius, *the approved German writer of the Presbyteriall way and employed by the States of* Holland *to write.*

THat the Baptisme in the name of the Father, Son, and Holy Ghost, is not that way of Baptisme practised by the Apostles.

The Baptisme of Apostolicall use and institution is in the Rivers not with invocation of the three Persons, seeing the Apostles Baptized only in the name of the Lord *Jesus Christ*.

In his owne Latine thus.

Baptisma in aquis perennibus Apostolici instituti & moris sed non invocatio Trinitatis super Baptizatum, cum Apostli in solo nomine Iesu Baptizarent.

Salmasius in apparatu ad libros de primatu papæ, fol. 193.

Salmasius his Testimony against the present Presbyteriall way.

Dubium modis hac Independentia ecclesiarum accipi potest, si vel respectum non habeant ad vicinas ullas ecclesias, aut si non pendeant ab authoritate alicujus Ecclesiarum simul in unam Classem vel Synodum conjunctarum cujus consentus partem & ipse faciant. Prior modus similior reperitur primitivæ ecclesiæ praxi, consuetudini ac usui, quo voluntaria hæresium, et

communio

communio inter ecclesias fuit: Posterior magis convenit eum instituto quod postea juris humani dispositione introductum est.

Hoc posteriore modo libertas particularium ecclesiarium magis imminuta videtur quam priore.

Sed quod ab initio fuerit voluntatis, postea factum est juris.

Et hoc jus sane positivum, atque ecclesiasticum humanumque, non divinum juris est quidem divini, ut una sit ecclesia christi, unitas autem ejus non gregalium aut concorporalium plurium adunata collectione consistat, sed in fidei ac doctrina unanimi consensione.

The beginning of this Post-script witnesses to page 13. Exception 4.

Pag. 265, 266 in apparatu.

In English thus:

THis Independency of Churches may be taken two waies; Either as not having respect to any neighbour Churches, or as not depending on the authority of some Churches that are joyned in some Classis or Synod, of which the Churches themselves may make a part; The former way is found to be more like the practise, custome, and use of the Primitive Church, whereby this voluntary communion was among the Churches. The latter way doth more agree with the institution which afterwards was introduced by a humane authority.

By this latter way the liberty of particular Churches seem to be lesse diminished then by the former.

But that which from the beginning was arbitrary afterwards is made necessary [as a Law.] This Law truly is positive and ecclesiasticall and humane, not divine. 'Tis by a divine Law that the Church of Christ should be one, but the unity of it doth not consist in the union [or collection] of many that are of the same flock or body, but in the unanimous consent agreement in faith and doctrine.

Page 265 66. in apparatu.

FINIS.